

THE
POVRTRAITVRE
OF THE IMAGE OF
GOD IN MAN.

Creation.
In his three estates, of Restauration.
Glorification.

Digested into two parts.

The first containing, the Image of GOD both
in the Body and Soule of Man, and Immortalitie
of both : with a description of the severall
members of the Body : and the two principall
faculties of the soule, the Understanding
and the Will; in which consisteth his know-
ledge, and libertie of his will.

17. 11
The second containing, the passions of man in the
concupiscent and irascible part of the soule : his do-
minion over the creatures; also a description of
his active and contemplatiue life; with
his coniunct or unmarried estate.

All set downe by way of collation, and cleared by sundry
distinctions, both out of the Schoolemen and
Moderne Writers.

By JOHN WEESE of Lathoquar in Scot-
land, Preacher of Christs Gospell. A. 1.

LOndon,

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TO
THE RIGHT
Worthy, Sir DAVID
FOVLLS Knight and
Baronet, one of his Maiesties
Counsell established in
the North.



Here were two pillars before Salomon's Temple, (right worthie Sir) Iachin, that is, God will establish; and Bohaz, that is, strength. These two pillars were set vp, to uphold the portch of the Temple. So there are two pillars,

1 King. 7.21.
2 Chron. 3.17.

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pillars, which vphold the Church, and this world, *Religion*, and *Justice*: true *religion* vpholds the Church, and *justice* the Common wealth.

Of these two, *religion* stands vpon the right hand, to vphold, (as *Iachin* did:) and *Justice* vpon the left hand (as *Bohaz* did:) *Religion* hath the first place, and therefore the leves say well, that it is for *Ierusalem* cause the world stands, that is, the *Church*. All the tents were pitched about the Tabernacle, to teach vs, that the world is but an Inne for the Church to lodge in for a while: and if the Saints were once gathered out of the world, the fourre corners of the earth would soone clap together, and the heavens should goe awaie with a noyse.

The pillar which vpholds the world vpon the left hand is *Justice*; it vpholds the earth, and the Kings throne. It is said *Habak.* 1. 4. *Iam defluit Lex; the Law failes;* This is a speech borrowed from the pulse of a man: for as we discerne the estate of a man by his pulse; if it stirre not at all, then wee know he is dead; if it stirre violently, then

we

Numb. 20.

2 Pet. 3. 10.

Prov. 16. 12.

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we take him to be in a Feuer; if it keepe an equall stroake then we know he is sound and whole. The pulse of the Common wealth is *Justice*. If *Justice* bee violent and turned into wormewood, then the common-wealth is in a bad estate; if it stirre not at all, then the common-wealth is dead; and if it haue an equall stroke, then it is sound and whole.

Now Sir, these two pillars, *Religion* and *Justice*, haue beeene your maine studie how to vphold them in your place, and that these two, *might kisse one another*, as the *Psalmyst* speakes; for pietie, your care hath beeene still, *that these Foxes which spoyle the Vines*, should be catcht, (that is, these Locusts and Seminaries, *which come out of the bottomlesse pit, and goe about secretly to deuoure Widowes houses*, and subuert these tender yong Vines, and weake ones, *under the colour of long prayers*,) your whole labour is to discouer them; and that these parts where ye liue may bee receptacles for the truth. Secondly Sir, what your care is for *Justice*, that she may flourish, all the coun-

Psal. 58. 10.

Cart. 3. 15.

2 Tim. 3. 6.

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Exod 18.14.

try about you can witnesse, from the highest to the lowest. *Iethro said to Moses, Why fit yee all the day long, from morning till night, judging the people?* Your care (I may say truely Sir) from morning till night, is to iudge the people, and to giue vpright iustice to his Maiesties subiects.

Numb.12. 3.

1 King.4.29.
Job 29.
1 Sam.2:1,3.

Job 31. 16.

1 Sam.12.3.

There are fourre Judges most remarkable in the Scripture, *Moses* for his milde-nesse; *Salomon*, for his wisedome, *Job* for his pitie, and *Samuel* for his equitie: with the mildnesse of *Moses* ye can moderate in discretion your censures; and with *Salomon*, wisely iudge what belongeth to euery one; ye are, as *Job* speakes, *The blessing of him that is ready to perish; ye are an eye to the blinde, and a foot to the lame; yee see none perish for want of cloathing, nor the poore without a couering: so that the loynes of those that are warmed by you, blesse you:* and yet in all this ye may say with *Samuel*, *Whose Oxe haue I taken? or Whose Asse haue I taken? or Whom haue I defrauded? Whom haue I oppressed? or of Whom haue I receiued any bribe to blinde mine eyes therewith?* so that the people where you dwell, may blesse God, who

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who hath seated you amongst them for their good. These my trauels therefore Sir I offer to your Patrocinie, as to one most worthie; and who hath greatest interest in them, if there were any thing in them answerable to your goodnesse; for still (Sir) ye haue beene my greatest incou-rager, to set mee forward in my studies. Yee haue Iudgement to discerne, what is said to the purpose here, and what seemes to bee laid amisse, to construe it to the best sense; and to defend it against the criticke censures of some not so well affected. Now for all your care both for *Religion* and *In-justice*, the God of mercy meet you againe. *Ionadab*, for his obedience to his Father *Rechab*, had a promise made to him, that *hee should not want a man to stand before the LOR D for euer*. So Sir, for your obedience and care, that yee haue to doe seruice to your King and countrey, I pray God that yee want not a man to stand before the Lord, to succede you, and to continue your family

Isaiah 25.19.

to

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to all posteritie. Thus crauing Gods bles-
sing to bee alwaies vpon you, and your
most Religious and Noble Lady and chil-
dren, I bid you all farewell.

JOHN WEEEMSE,

Preacher of the Gospel.



An aduertisement to the Reader for the right vsing of School- Diuinitie.



*T*is a question that hath beene
much exaggerated in the Schools,
how farre Philosophy shoulde
have place in the Church of God
and in Divinity. Some haue
gone so farre upon the one extre-
mitie, that they haue advanced
her in the Church, aboue Diu-
inity it selfe, and they haue fra-
med the whole platforme of
their religion as Philosophy hath taught them; others againe
bending the sprig the other way, would altogether haue Philo-
sophy banisched out of the Church. But we are here to follow
a middle course, neither altogether to seclude her out of the
Church, neither to suffer her to advance her selfe aboue Diu-
inity; *she* is but the handmaid to her mistresse Divinity:
therefore she must not take upon her to rule in the house, and to
over rule her mistresse, as Hagar would haue vsurped aboue
Sara: if she haue any charge it must be ouer those who are un-
der her; she must then submit her selfe as a dutifull handmaid to
her mistresse.

*There is in a man sense, imagination, reason and faith:
sense corrects imagination, as when the Disciples saw Christ
they*

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they thought he had been a spirit: but Christ corrects this wrong imagination by sense, saying, touch me, for a spirit hath not flesh and bones. When sense is deceived reason corrects it; when one puts a staffe in the water, to his sight the staffe seems to be broken; but yet reason corrects his sight, and teacheth him that the water cannot break the staffe; so when a man is in a fever, sweet things seeme bitter to his tast, yet this reason teacheth him that the fault is in his tast, and that the things are sweet in themselves.

When reason erres, she cannot cure her selfe, but her mistresse Divinity must come in and teach her. Sara, when she was old the Lord promised that she should have a child, she did laugh at it, her reason thought it impossible, shes a woman stricken in yeares should have a child: but her mistresse faith corrected it, and she beleaved by faith, that which her reason could not take up. Philosophy is but a hand maid to divinity, therefore she must be yea and nay, and not y^e t^erm^end, that is, she must hold her selfe within her own bounds and not transcend them. Nicodemus reasoning against regeneration failed in this point when he reasoned thus: he that is borne againe must enter into his mothers wombe againe. But no man can enter into mothers womb againe: This principle is wrong applyed by him in divinity, for we are borne againe as Christ teacheth, Iohn 3. by the water and the spirit, and not by entring into our mothers wombe againe. This vaine exesse of reason and fleschly wise-dom, is that which the Apostle condemnes, 2 Cor. 10. so 1 Cor. 3. 19.

Again, when by naturall reason & Phisiche, we take up a shing; and by faith we beleue the selfe same thing, if reason claime the first place here, then he is not a dutifull hand-maid.

There are some things in Divinity which are mixtly divine; there are other things merely divine: these things which are mixtly divine, in such reason may serue but onely in the second place; primo creduntur, & postea intelliguntur: as a man beleue the immortalitie of the soule: then he begins to take up the same by reason; must reason here advance her selfe

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selfe as farre as faith? or must reason come here before faith, God for bid: for that which I beleene, I beleue it, ex autoritate dicentis, relying vpon the truth of him that faith is, and all the evidence which I get by reason is nothing to sh's certitude: if reason shold goe before like an vster to make way to faith, we shold never beleue. The Schoolemen say well, rationes praecedentes minuant fidem, sed rationes subiectuentes augent fidem: reasons going before faith weak n faith, but reasons comming after faith strengthen it: reason makes not the master more sure, x parte veritatis dictant, sed ex parte intellectus silentiatis: in respect of God the speaker, but in respect of the weakeesse of our understanding, for by this accessse of further knowledge it is more confirmed. A gardiner when he is about to plant a tree, first he diggs the earth and makes an empty roome in the bosome therof for the planting of the tree: there after he takes the same earth (which if it had not beene digged up had stayed the planting of the tree) and casts it about the root of the tree againe, for the fastening of it: he takes also the stones which he had digged up with the earth, and kills the mole which would haue beeene hurtfull to the tree: so, first the Lord empties our soules of all naturall reason; and this beauenly gardiner makes a roome, wherein he plants this supernaturall grace of faith by his owne hand; but when hee hath planted this beauenly plant faith in the soule, reason will serue for two uses, first, for the confirmation and establishing of our faith new planted: another for killing of all contrarie heresies which might hurt our faith: But in things which are mortaly divine, & q[ui]e cadent directe sub fide, and fall directly under faith, as the mystery of the Trinity and the incarnation; what can reason or Philolophy doe here? but admire these hid mysteries which she can never reach unto? if reason the hand maid haue alwaies her eyes towards her mistres, then we may make good use of her in the Church.

The Vine-tree of it selfe bringeth forth the most comfortable grape for our nourishment, & clearing of our hearts; but yet if we set a Mandrake by it, and then drinke of that wine, that

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wine, that wine will make vs sleep the better. The knowledge of divinity is the only comfortable knowledg, but yet Philosop^y as the Mandrake, being set by it, may haue the profitable use also. Schoole divinity hath most incroched upon the truth and obscured it; framing all religion according to the platiorme of Philosof^y. There was one Demonides a Schoolmaster in Athens having crooked feet; hee had his shooes made according to his feet: one stole his shooes from him; but hee wist that the feet of those who had stolne his shooes, might become like unto the shooes. This was a foolish w^{sh}, to desire the straight foot, to be made conforme to the crooked shooe, wher^{as} the shooe should bee made conforme to the straight foot. What is Schoole divinity, but a crooked shooe? therefore to conforme divinity to it, were to conforme the straight foot to the crooked shooe. Divinity must be the square to correct that which is not straight.

Although this schoole-divinity hath beeene mightily abused, yet the abuse takes not away the use. For the right vsing of the schoolemen we must remember, that there is a threefold iudg-
ment, 1. the judgement of veritie, the second is the iudgment of prudency, the third is the iudgment of charity.

The judgement of veritie is only to be found in the scriptures, and all other w^{rits} shoulde bee tryed by them, as the canon and touchstone: but the Church of Rome woulde banke the scriptures to be tryed by the Fathers and Schoolen.

Secondly, the iudgment of prudency is requisite in reading of them; men shoulde not dote vpon them for this is generally the fault of the most of them, that ye shall find little piety or matter of holines in all their w^{rits}. Bucer said well, that there is more holines to be found in Seneca then in most of them: if men conuerse too much with them, they shall find but little sanctification by the, but hausing their mind enlightened by the holy scriptures, and their affections sanctified, they may make use of the. Some of them we may read distinctly and iudiciously; some of them we are to read cursorily; and some of them we are but to looke upon here and there: some meats we eat first, then we chaw them, then we digest them; other meats we swallow them; and

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and other meats we to sate onely of them. So we shold vs these Schoolemen: some of them we shold read distinctly: others of them we shold swallow, as it were, and run over lightly: & o-
thers of them we shold tast & looke but upon them here & there.

Againe, prudency shold teach vs, what we shold obserue as impertinent in them, and what to reiect; their questions for the most part are idle and curios, as the most of their hypotheticall propositions, and the manner of their disputation; for often times they dispute ex alienis principijs, one of the grounds of other sciences: they confound diuinitie and Philosophie: and the Media which they use oftentimes are impertinent. They bring innumerable arguments and disputationes oftentimes probable on both sides; and they trust too much to the testimouse of man: they goo very rashly many of them, & speake not soberly enough of the great mysterie of the Trinitie, and Incarnation; bringing in philosophicall reasons: whereas these mysterie shold rather be adored then searched after: and herein Athanasius said well, et in vera de deo loqui est periculoso.

And last of all, they distingushe where the law distinguishest not.

The third judgement is the judgement of charity; when we reade them and finde many grosse errors in them; we are not for that to reiect them, for we shall finde sometimes points notably well cleared in them. The Iewes haue a prouerbe, Come de dasty los, et projice foras durieiem; Eat the Date and cast away the stome: so shold wee in reading of them, take that which is good, and cast away their errors. The Toade, althoþgh it be a loathsome creature, yet we will take a stome out of the head of, and use it: the Musk-kat is an ill-favoured creature, and yet wee will take the muske of it to perfume things with: the Rauen is an uncleane creature under the Law, yet Elias was fed by it: so wee may get many profitable helpers by these Schoolemen, althoþgh they haue great errors: but we must take heed, that we fawningly flatter them not.

The flatterers of Dionysius were so grosse that they would licker up the spittle of Dionysius, protesting that it was sweeter

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then neither; we must not so doare upon them, as to liche up
their excrements, but onely follow them in so farre as they fol-
low Christ. We must not give to them glorious titles, for then
as Iob saith, we must give titles to men, as Iacobus de Vor-
agine, as though he had eaten up the whole Booke of God in rea-
ding it; and to Thomas Aquinas, they gaue the name
doctor Seraphicus et angelicus; to Scotus, doctor subtilis;
to Durandus, doctor irrefragibilis; to another, venerabilis
incepтор; to another, doctor fundatissimus; to another, do-
ctor illuminatus; to another, doctor resolutus; and a thou-
sand such.

Among the Iewes, when the holy Ghost was not renewed
vnto them, then they tooke glorious titles vpon them, as one
was called רְאֵן חֶרְלֶם lux mundi, R. Iud., his title was.
Rabbonu שְׁמַךְ doctor noster sanctus; Saddas was
called, שְׁמַךְ illustris; Abenezra was called, lapis auxilij;
they were also called פְּנָחִים aperti, the men that saw; for
they reckoned the people but blinde, Rom. 1. and leaders of the
blinde; then they disdained the people, Ioh. 4.49. this people
who know not the Law: they called also the people populus
terræ. So when these glorious titles were given to the Schoole-
men, then the holy Ghost withdrew his presence mightily from
his Church.

We shoulde in charitie judge their errors, for they lained in the
houre of darkenesse, and few there were then to oppose agaist
them, and what meruaile if they did oftentimes stumble: so
that this was but infirmitie in them, and not malice.

But if they could now behold from heauen the Church of
Rome, (who brags that she succeeds to them) with her new
ploss, as her equiuocations, mentall reseruations, allowing
the killing of Princes, absoluing subiects from loyaltie
toward their Prince, wines from their husbands, children from
their parents; and giving to images not onely cultum respe-
ctuum, whicb the schoolemen granted to them; but also cultum
eoniunctum, or coadoration; wold they not be ashamed
of these their children, and blush if they could behold them?

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A Cardinall upon a time caused a Painter to paint the twelve Apostles; the Painter painted them looking somewhat reddish; the Cardinall asked of the Painter whether the Apostles looked so when they were here aline? no said the Painter: why dost thou then so paint them said the Cardinall? the Painter replied, they blushed now when they behold the corruptions of you who take upon you to bee leaders of the Church. If the Schoolemen could behold the grosse and innumerable corruptions which are maintained now in the Church of Rome, which were not then, would they not blush and be ashamed, and disclaime them for their children.

When Moses was upon the mount, he brought a patterne of the whole frame of the tabernacle from the Lord, and erected it according to the patterne received: but the Church of Rome hath erected another patterne, framing religion by the moult of humane reason.

If ye will take a view of severall points professed in paperie, ye may easily perceiue whence they haue taken the pattern of them, not from Moses on the mount, but from scholastick speculatiōn,

First, because the Mathematickes consider lines, figures, circles, points, abstracted from bodies, therefore they gather, that accidents may be in the sacraments without the subiect.

Secondly, because morall Philosophie establisheth neither punishment nor reward, unlesse the free will of man goe before; hence they inferre, that there is free will in man: againe, because morall Philosophie knoweth no vertues, but inherent habbits and vertues; therefore it is that they set themselves so against the inspired righteousness of Christ: the morall Philosophers call vice a voluntary eniul; therefore they inferre that concupiscence is not sinne, because it is not altogether voluntary.

Thirdly, from the Politickes, in policie, the best sort of governement is monarchical; therefore the Popes governement must be monarchical. Again in Princes Courts, men use mea-sures to go to their Prince, therefore they conclude, that wee must use the intercession of the Saints to God. In policie, no lawes are given, but whick the subiects may fulfill; therefore man

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man is able to fulfill the law of God.

Fourthly, from the Physickes: physick teacheth us that the body turnes to corruption, and dissolves; upon this they inferre, that man before his fall, his body should have died naturally, as it doth, if supernaturall righteousness had not kept backe corruption; so that they make God as well the author of death, as well as of nature; considering man here onely after the principles of nature, and not according to his first creation. Again, Physick teacheth us, that the blood alwaies followeth the body, therefore they haue taken away the cup from the people in the Sacrament, because (say they) if they get his flesh, they get his blood, per concomitantiam.

Fifthly, the Metaphysickes teach us, that every positive thing is good, therefore they define original sin to be a mere privation.

Sixtly, the Platonickes were mighty deluded by the apparition of spirits, hence they haue borrowed their apparition of spirits.

Seventhly, from the Poets fables they haue taken their Purgatory.

Last, from the incantations of the Gentiles, they haue borrowed their exorcismes. Thus wee see that they haue not taken their plastrone from aboue in the mount with Moses, but from below from humane reason and philosophie, and here they ought to haue remembred that of the Apostle, Take heed that no man spoile you with Philosophie. Courteous Reader, if there bee any thing here that may serue for the good of the Church and your edification, give the glory to God, and reape you the fruitis: if there be any thing, that seemeth not correspondent to reason or the word of God, reprove me for it, and it shal be like a precious balme unto my head. So recommending you to the grace of God, I rest,

Your ever louing brother in Iesus Christ,

JOHN WEEUSE.

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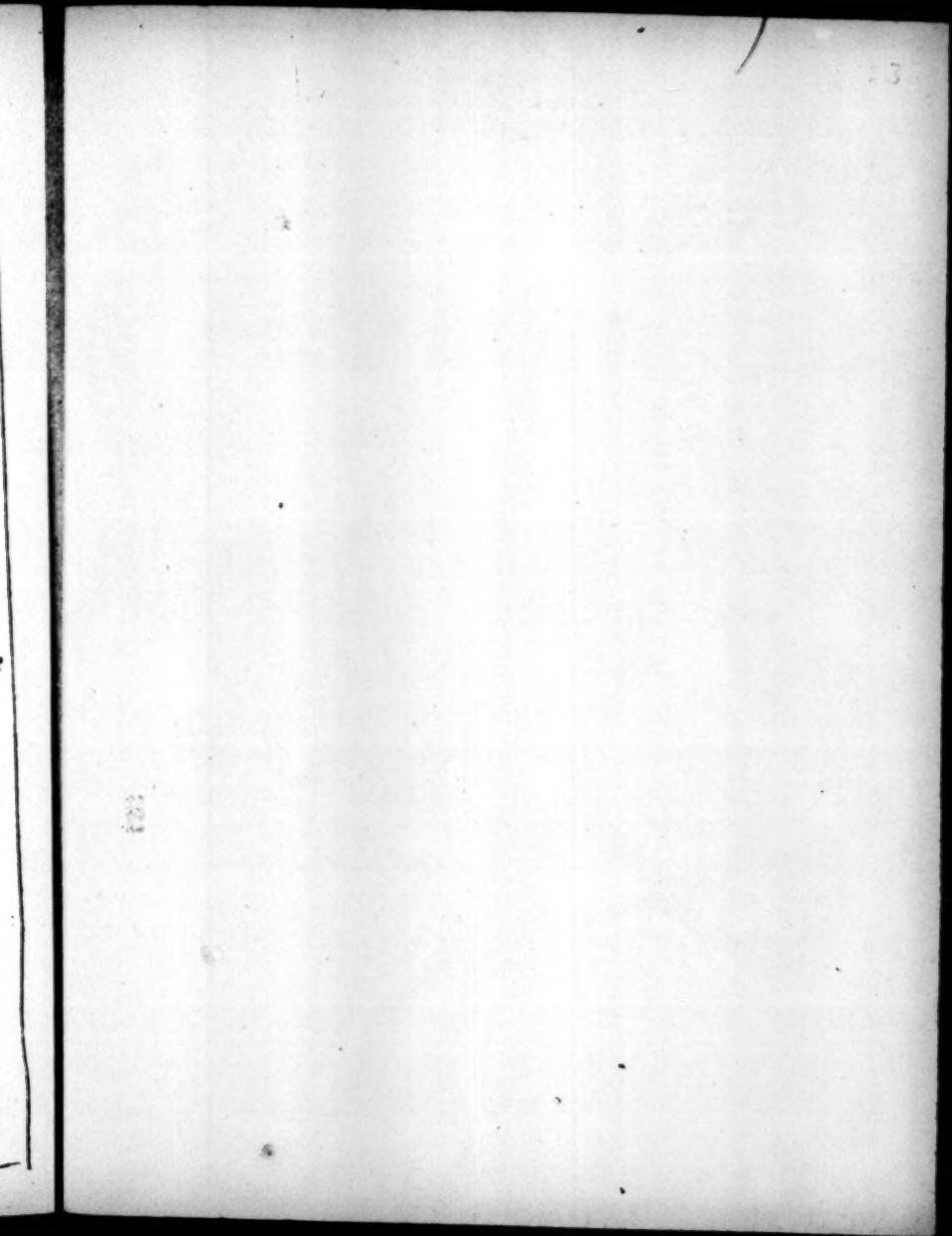
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1 Cor. 15. 49.

As we have borne the image of the earth by Adam, so shall we
bear the image of the heavenly Adam.



The Creation in

A Delineation of this whole Booke.

IT is a Position in the *Metaphysics*, that *Omne bonum est sui communicabile*, Goodnesse cannot be contained within it selfe, but it manifestes it selfe to others. So the *Moralists* say, *Amer non est unius*; Loue must always be betwixt two, or more. So, the loue and goodnesse of God, are manifested to the world diuers waies: but the first sheweth that we get of them, is in Creation, whereby God gaue all things through them a *being* and *substance*, which no creature on earth can vnderstand, except men, because he beareth the *Image* of God (or at least, some sparkes thereof) ingrafted in his heart. That we may conceiu what this *Image* is, we must branch it out according as it hath the situation in the soule and body of Man: These are lucily described to vs in this Booke, which is diuided in two parts. In the first is contained

generall of all creatures, chap. 1.

1. in generall, in body, where in is consi- dered of the	members, which are either external, as the Head. Eyes. Eares. Mouth. Tongue. Womans dugge. Hands.	Head. Eyes. Eares. Mouth. Tongue. Womans dugge. Hands.	Chap. 3:	
2. end wherefore he was created, 9.	Soule, ch. 6 wherein is considered of the	Immortalitie, ch. 7: Coniunction of soule and body, chap. 8.	Immortalitie, ch. 7: Coniunction of soule and body, chap. 8.	
3. image of God, c. 10, which was either inward in his Vnderstanding, where is descri- bed Adams know- ledge, c. 11, which was either	inbred, and that naturall, 12 acquired, 13 reveiled, and that Of God 14 Of his crea- tures 15.	naturall, 12 acquired, 13 Of God 14 Of his crea- tures 15.	Ch. 16	
4. two adjuncts of this Image.	Conformity. Liberty. Power.	Conformity. Liberty. Power.	Ch. 16	
Affec- tions,		see the second part. Chap. 1		
outward: see the second part.				

The Analysis.

The second part containes

The affectiōns or passions, are considerēd either in generall, chap. 1. wherein is considered their	{ division which is in the part of the soule either	{ concupis- cible, which contains irascible, which con- taines	{ leue. contains desire.	{ vnder which two, all the pa- sions may be reduced	> chap. 2.		
particular which are elcuēn.	remedies either by	{ the morall vertues, 3. by the Stoickes, 4. by Christ, 5.					
		{ Loue, 6. Hatred, 7. Desire, Abomination, 8. Joy, 9. Sadnesse, 10. Hope, Boldnesse, 11. Dispaire, 12. Fear, 13. Anger, 14.					

The outward image of God in Adam, was in

his superioritie over the creatures, 16. whereupon doe arise three questiones,

1 Wherefore God placed his image in man, 15.

2 Whether this image was naturall or supernaturall, 17.

3 What societie he had with the Angels, 18.

The adiuncts of this image, were the two roiall prerogatiues which Adam had in innocencie.

1 In his contemplatiue and active life, 19.

2 In his coniunct life or marriage, 20.

26.



THE PORTRAITVRE
of the Image of G O D in Man,
*in his Creation, Restoration,
and Glorification.*



O D, who dwelleth in a Light
inaccesible, 1.Tim.6.16. com-
municates his goodness to his
creatures freely.

Euery good thing communi-
cates it selfe to another : the
Sunne among the Planets com-
municates Heat and Light ; it communicates
Heat to all, and Light to many Creatures, but
yet the Heat is hurtfull to some. So Justice a-
mongst Vertues is the most excellent Virtue, and
communicates it selfe to all Societies, and no Soci-
etie could subsist without it, not Robbers and
Theeues, vnlesse some kind of Justice were a-
mongst them : for if one should take all, the So-
cietie would soone dissolve. Justice communi-
cates not her selfe perfectly to this Societie, for in
this sort of Societie there is great iniustice : but

B

God

Propositi-
on.

Illustrati-
on.

*Duplex Bonitas
imperfecta &
perfecta.*

Prov. 29.28.

God communicates his Goodnesse to all his Creatures in a perfect measure, fit for their condition, and is hurtfull to none.

Prop.

God communicates his Goodnesse to his Creatures sundry wayes; by diuerse degrees and perfections.

Illust.

*Duplex Bonitas,
unita & dis-
persa.*

To some he giues Being onely; to some he giues Sense, and to some Reason; to some he giues such a Matter and such a Forme. *1. Cor. 15. 39. All flesh is not the same flesh, but there is one kind of flesh of Men, another of Beasts, and another of Fishes, and another of Birds: there are Celestiall Bodies, and Terrestriall Bodies.* A man when hee conceiues a thing in his minde, hee hath a simple conception of it, yet to make his hearers take it vp the better, hee vters it by sundry words. So that which is one in God, is communicated diuersly vnto the Creatures, as not being all capable of alike Goodnesse; although he communicate not his Goodnesse to all his Creatures in a like degree, yet all are partakers of his Goodnesse.

Prop.

God in communicating his Goodnesse with the Creatures, intends onely his owne Glorie, and to shew his Goodnesse.

Illust.

Other Creatures, who worke but imperfectly, worke for their owne commoditie and profit. *Eccles. 6. 7. All the travell of a Man, is for his Mouth.* But God made all things not for his profit, but to shew his Goodnesse to the Creatures: therefore his Goodnesse is specially and first seene in the Creation, which is Gods first manifestation of himselfe.

CHAP. I.

Of the Creation in Generall.

GOD by his goodnesse is the sole and onely cause of Creation.

In all other of Gods workes he vseth meanes, as in generation, corruption, diminution: in these, hee is not the simple and sole Cause; but in Creation he is the onely Cause, and vseth no meanes. *Dens est causa simpliciter in creatione, at effendi in hoc in alijs: God is the onely simple Cause in Creation; but in his other workes, hee is onely the Cause of Being this or that.*

God is the first Cause, and Being is the first Effect: but nothing can intervene betwixt the first Cause and the first Effect; and therefore there can be no Instrumentall Cause in the Creation: if any thing should intervene betwixt the first Cause and the first Effect, it should be *Non ens*, that which is Nothing: But an Instrument cannot be *Non ens*; therefore no Instrument can intervene betwene the first Cause and the first Effect.

God is the onely Cause of Creation; therefore the Angels can be no Instruments in Creation, farre lesse can they create a thing. *Augustine sayth, Demones non possunt quicquam creare, sed creata specie tenus mutare; The Spirits can create nothing, but they may change in shew the things that are alreadie created.* Secondly, the Angels may hasten the production of things, but

Prop.

Illust. 1.

*Duplex Causa,
simpliciter &
effendi in hoc.*

Illust. 2.

*Inter primam
Causam & pri-
mum Effectum
nihil interuenit
Thom. contra
Gentiles.*

*Consequence,
1.*

Of the Creation in Generall.

not in an instant, as God made *Adam* a perfect man in an instant, and *Aarons Rod to budde and to bring forth Almonds* in an instant, *Numb. 17.* because it was a Creation and a Miracle. Thirdly, as they can hasten nature, so they can bring accidents into nature: for if *Jacob* by laying peeled rods before the sheepe, made them to conceiue speckled Lambs, *Gen. 30. 37.* much more can an Angel work such things in nature. *Augustine* in his booke called the *Ciue of God*, giueth an example of this; the Oxe which they worshipped in *Egypt* was marked with many diuers spots; when he dyed, how could they find another marked after the same manner? *Augustine* answeres, that the Diuell represented to the Cow ingendring, a Bull with the like markes, and so the Cow brought forth the like. And thus the Deuil continued Idolatry in *Egypt*. Here we see how they can bring accidents into nature, but the Deuils could not create the Oxe of *Egypt*.

Consequence,

God onely creates: this distinguisheth him from the heathen Gods, and *the vanities of the Gentiles.* *Jer. 10. 11.* *So shalt thou say to them, Cursed be the Gods that made not heauen and earth.* This verse is set downe in the Chalde tongue, whereas all the rest of the prophecie is set downe in the Hebrew tongue: why did the Lord this? to this effect, that when the Iewes shoulde go into *Babilon*, and there shoulde be solicited to worship their Idols, they shoulde haue this verse ready in their owne language, *Cursed be your Gods, for they made neither heauen nor earth.*

Prop.

God created the world of nothing.

Nothing

Nothing is taken sundry wayes in the Scriptures: first priuatinely, as 1. Cor. 8.4. an Idol is nothing, that is, it hath no Diuinitie in it: it is nothing priuatinely here, but not negatively, for it is of wood or stone. So 1. Cor. 7.9. Circumcision is nothing, that is, it hath no efficacy in it after the abolishing of it, yet it is not simply nothing, for it is the cutting of the fore-skin. Secondly, a thing is nothing in comparison, one thing being compared with another of greater excellencie. Esai. 48. All the world is nothing, before him: that is, all the world is nothing, being compared with God. Thirdly, a thing is nothing negatively or simply. Marke 11.13. There was no fruit upon the figge-tree. When wee say that God made the world of nothing, it is not meant of nothing priuatinely or in comparison, but of nothing negatively and simply. Rom. 4. He calleth upon things that are not, as though they were.

He proceeded in the Creation from the negation to the habite, when he made the world of nothing simply; secondly, from a totall priuation to the habite, when he made light to shine out of darkenesse. 2. Cor. 4.6. thirdly, frō a partial priuation to the habite, when he made the day to succeed to the night.

God hath sundry Royall prerogatiues which only belong to himselfe.

First, God can create a thing of nothing: therefore the Magitians of Egypt, who in shew had made many things, yet could not truely make the basest creeping things, Ex. 8.18. Secondly, it is Gods prerogatiue to turne a thing to nothing; for there is as great a vastnesse of motion from that which

Illust.

Nihil est negatiuum, compatiuum, & priuatiuum.

Deus in creacione procedit a negatione ad habitem; a totali priuatione ad habitem; et a partiali priuatione ad habitem.

Prop.

Illust.

Tanta est di-
stinctio ab ente
ad non ens, ut a
non ente ad ens.

Solus Deus est
creare de nihilo,
conuertere in ex-
istendum, transfor-
mare, adire, for-
mam rebatur, fa-
cere, ex-coni-
uere.

Illust. 2.

Art, Nature,
Deus, operantur.

* T. & agens in-
dependent.

s, to that which is not, as is from that which is not, to that which is. A man may dissolve a body into dust by burning it, but he cannot simply turne it to nothing, for only God by his power must doe this: *An nihilista est substractio Diuini influxus*, a thing is turned to nothing, when God withdrawes his influence from it. Thirdly, it is God that can in a moment without naturall preparation turne one substance into another, as *water into wine*, *Ioh. 2.* and *Lots wife into a pillar of salt*, *Gen. 19.* therefore the Diuell when he would take a proofe of Christ whether hee was God or not, bids him *change stones into bread*, *Mat. 4.* Fourthly, it is Gods prerogative, onely to adde formes to things, man can not simply invent a forme, but compose, adde, or diminishe from that which he hath seene already: a man can make a mountaine of gold, because he hath seene both a mountaine and gold; so he can make Dagon halfe man, and halfe fish, because he hath seene both a fish & a man before, but he cannot simply invent a forme. Fifthly, it is God that onely can put life into the creatures. Sixthly, to preserue and guide them continually.

He who needeth most helps to his worke, is the most imperfect worker. There are three speciall workers considered in their place and degree; *Art*, *Nature*, and *God*. *Art* needeth many helps, *Nature* needeth few, but *God* none, for his working depends vpon nothing, and he presupposeth nothing to worke vpon*. The perfection of *art* is to imitate *nature*, the perfection of *nature* is to imitate *God* in his first creation: when *art* degenerates from

Nature,

nature, then she is ashamed; and when nature degenerates from the first creation, shee bringeth forth but monsters.

The tradesman when hee worketh, hee must haue matter to worke vpon, and his patterne before him; our minde when it worketh, hath not neede of matter to worke vpon, but of a forme; but God when hee worketh, needeth neither matter to worke vpon, nor patterne to worke by.

God when hee made the world of nothing: first, he made it *of nothing simply*. Secoundly, of a subiect that had *no habilitie to produce*: as when he made the plants out of the earth, there was no more power in the earth at the first to produce these plants, then there was in the rocke to give water, *Exod. 17*. Thirdly, hee created man out of a subiect that had *no habilitie to produce the matter*, and *of nothing simply*, touching the forme: as he made his bo^y out of the earth, which had no disposition in it for making of the body; so hee created the soule of nothing, which is the forme of the body, he produced the soule of beasts, both in the body, and of the body.

*Ex in habili-
tate.*

He made the world of nothing, *Ex*, *hic non natu-
rat materialia sed ordinem*. *Of*, *significeth not here
any matter, but order only*.

*Creatio in mate-
ria, sed non ex
materialia.*

Quest. How were the creatures with God before the creation?

Ans^r. The creatures are said to be three manner of wayes. First, in the cause, as the rose in winter is in the root, although it be not spred. Secondly, when they are in the minde by representation.

Thirdly,

*Ex in factu-
tate, reale.*

Thirdly, when they have a reall existence. The creatures were with God before their creation, as in the cause, so they were with God in his vnderstanding before the creation: and of this sort of being, David speaketh *Psalm. 139.16.* laying, *Thine eyes did see my substance yet being imperfect, and in thy booke all my members were written, which in continuance were fashioned, when as yet there were none of them:* but the creatures had not a reall existence with God, as after when they were created. The creatures, *emmenter sunt in Deo,* they are by way of excellency in God, but in themselves they have a finite being.

Prop.

Illust.

The order of
the Creation.

*Progressus ab
in perfectis ad
perfectionem in uni-
verso creatione, at
in particularium
creatione a per-
fectis ad minus
perfectas.*

God is the exemplar of all things.

The creatures are but as the shadow to the body, or as the reflex of the glasse presently vanisheth when the face is turned away; So when God turneth away his face from the creatures, they perish and turne to nothing, *Psalm. 104.29. They die and
returne to their dust.* God in the creation created some things *actually,* other things *potentially,* in their first principles: as Hony, Wine, Oyle, Balme, and such.

God in the creation kept this order: in the vniuers, he proceeded from the imperfect to the perfect, as the Elements were first created, and then the things made of the Elements; the things without life, before things with life; and of things with life, he made man last, as most perfect: but in particular things, hee proceeded from the more perfect, to the more imperfect: as first, he made the trees, and then hee made the seede; so hee made the Woman.

Woman after the Man, as more imperfect, and
passiu.

Quest. Whether could God haue made the
world better then he made it?

Answ. The world is considered either in respect
of the whole, or in respect of the parts. In respect
of the whole, the world is perfect, both in respect
of degrees and parts: but respecting the parts sever-
ally, the world was not perfect in respect of ac-
-rees, for God by his power might haue made par-
ticular things better then they were. This the
Scripture sheweth vs, Gen. i. when it saith, *That
every dayes worke was good*, but when it speakes of
all together, it sayes, *They were very good*; *Propter
ordinem uniuersi, et haec est ultima et nobilissima
perfectione in rebus*; *This is the last and most excellent
perfection of the creatures*, and this could not bee
made better. In a Campe, there are Captaines, Soul-
diers, and a Generall; a Souldier considered by
himselfe, might be in a better place then he is in;
for it were better for him that hee were a Captaine.
But consider him with the whole Campe, which
consists as well of inferior members as superior,
it is better for him to bee a Sou'dier. So consider
the severall workes of God by themselues, they
might haue beeene made better; but consider them
with the whole, they cou'd not haue beeene made
better. Consider Christ's humane nature by it selfe
it had beeene better if it had not bee e paliib'e, but
consider it in order to our redemption, it was bet-
ter that his body was made passible, and so cou'd
not haue beeene made better, because it was be-
ter.

*De perfectio-
ne graduum et par-
tium.*

Tunc partim
 quæ 2.5 art. 6
 3. Genitiva causa do-
 ricio operis in
 industria, ut de
 nobis potest a deo
 vel de te. 3.
 Tunc natura est
 inter et auct
 potentia, unde
 non est creatione.

for the curing of our miserie, that his body should
 be mo tall and passible. Secondly, it may bee an-
 swered, God could haue made these things which
 he m le better *recte mentaliter*, but not *essentially*, be-
 cause he could haue made Man or Angel with more
 excellent gits then he made them with: but hee
 could not make them in *essence* better then they
 were. Thirdly, it is answered, by others, that God
 could not make the world with more wisedome,
 or after a better manner then hee made it; but re-
 specting the things which were made, hee could
 haue made them better, *Ad optimum non pertinet*
et optimis factis, sed ut optime et summa potentia
et sapientia; *It belongs not to the chiefe good, to*
*make things good in the highest measure of good-
 neſſe, but by his power and wisedome only to make*
them good.

Ques. Whither are miracles a Creation or not.

A. si. Where Nature is only enlarged or multi-
 plied, they are not called a Creation, but a Mir-
 acle: but where the things are suddenly brought
 forth, or the Essentiall formes multiplied, there is
 a Creation as well as a Miracle. Example of the
 first, when Nature is only extended, it is not a Crea-
 tion but a Miracle; as when the eye of *Stephanc*
 saw to the third Heauen, Christ standing at the
 right hand of God, *Act. 7.* or when *sara* that was
 barren conceiued, *Gen. 21.* or when the Sunne
 went backe ten degrees, *Ezzy 13.* or when it stan-
 deth still, *Job. 10.* these are Miracles, but not a
 Creation. But when the Virgine *Mary* concei-
 ueth, and beareth a Sonne, here is both a Miracle,
 and

and a Creation. It was a Miracle because a Virgine brought forth a Son, and yet remained still a Virgine. It was a Creation, because thee conciued a child without the naturall meanes, *Respectu cause effarentis non materialis, in respect of the efficient, and not of the materiall cause.* Shee knew no man, for the holy Ghost ouer shadowed her, *Luke 1.* Munna made for the sustentation of the Israclites, is both a Miracle and a Creation, *Exod. 16. 12.* In respect of the place from whence it commeth (from Heauen) it is a Miracle; in respect of the quantitie that there fell so much to feede so many hundred thousand people, it was a Creation; In the taste it was sweete like honey, a Miracle; in the colour transparent, a Miracle; in the qualitie that the heate of the Sunne melted it, and the heate of the fire bak't it, a Miracle: but that there fell double of it on the euening before the Sabbath, both a Creation and a Miracle: that it fell not vpon the Sabbath day, a Miracle; that it corrupted when it was gathered contrary to the command of God, a Miracle; that it fell onely about the Campe of *Israel*, and in no place else a Miracle; that it lasted till they came to *Canaan* a Miracle; that it was preferuued for so many hundredth yeares in the go'den pot, a Miracle.

Quæst. Whither shall the Resurrection of the Body be a Creation or not?

Basil answeres, that it is a Creation, an hee shewes that there are three sortes of Creation: the first, when a thing is made of nothing, as in the first Creation. The second, when a thing of euill is made

C 2 good;

good; as in regeneration, *Ps. 51. Create in me a new heart.* The third, when the bodies shall be raised out of the dust, at the resurrection: the first is called *spirit;* and the resurrection is called *new creation;* or a new creation, *Math. 19.*

CHAP. II.

Of the Creation of Man.

Doctrine.

*Differuntia
ab omnibus aliis
sciences.*

MOSES in the first of Genesis brings in God making man. Hence we learne a difference betwixt *Divinitie* and all other sciences: for although all other sciences be busied about man; as *Physicke*, for the health of his bodie; *Ethickes*, for his ciuile conuersation, &c. Yet none of them leads him to the consideration of his Maker, but *Divinitie*, till *Moses* come in and shew this. The *Anatomist* wil describe every member of his bodie, but neuer speake of his Maker. Heere wee see the prophanenesse of man, for hee maketh lesse account of this science then of any other; he accounts more of the painter that paints him, or of the tayler that makes his cloathes, then of him that sheweth him who made him. *Laertius* writes of one *Crates* who bestowed his goods very foolishly, for he gaue to his flatterer ten talents, to his whore a talent, to his cooke ten Mna's, to his Physitian a Drachme, to his Philosopher three halfe penny's, to his Counsellor, *Fumum, Smoake;* in effect, men now count baseliest of the most worthiest sciences: but let men paint thee, dresse

dresse thee, cure thee, as they please; if *Moses* come not in and tell thee, that God made thee, they shall haue al but shame of their handworke. The Philosopher being asked, what was the cause that Philosophic being so far in worth aboue riches, yet Philosophers attended at the gates of rich men, and rich men attended not at the gates of Philosophers? he answered, Because the Philosophers knew what they stood in need of, but the rich men knew not what need they had of Philosophie. So if men knew how much they stood in need of Diuinitie, to leade them to their Creator, they would make more of them that lead them to this knowledge.

Diuinitie passeth for the most part from the *materiall* and *formall cause*, and thinketh vpon the *efficient* and *finall*, the first and the last cause, and so while other sciences are either plunged in the basenesse of the matter, or curiously searcheth into the formes of things (which can hardly be knowne) the Diuine is caryed backe to the contemplation of the first cause, to *eternitie*, & to the last cause in *eternitie*, which are the only comfortable meditations.

C H A P. III.

Of Mans Bodie.

THe bodie of man was created of the earth. The Philosophers say, in respect of the substance of the bodie, it consisteth most of earth

Prop.
Illustr., 1.

C 3 and

and water, but in respect of vertue and efficacie, it consists more of moyst and heate, then of could and dry, that is, it consists more of fire and ayre, then of earth and water, and so the bodie is kept in an equal temperature, in the operation of the elementarie qualties.

Illust. 2

*Omnia operatur
et Dominus in
pondere, numero,
et mensura.*

God made all things in weight, number and measure. *Wisdome.11.17.* In *weight*, that the earth and water shoulde be heauiest in substance, and that the ayre and fire shoulde be lightest. In *number* that a little fire shoulde haue as great efficacie and power, as a greate quantitie of earth. In *measure* that they might keepe a proportionable harmonie amongst themselues, if this harmonie be broken, it bringeth destruction to the bodie, as if the heate preuaile, then it bringeth feauers, if the could preuaile then it bringeth Lethargies; if the moyst preuaile then it bringeth Hydropsies: so that the extreme qualties (according to the situation of the Elements heat and could, must be temperate by the middle qualties of the middle Elements, moyst and dry.

It is to be marked, how God hath shewen his wisedome in creation: First in placing man here below vpō the earth who hath an earthly bodie. Secondly his power, when he shall place the same bodie, (when it shall be made a *Spirituall Bodie*, 1.C. 14.) in the heauens to dwel there. Thirdly his Justice in thrusting the bad Angels, who are spirits, downe to the lower hells, who were created to enoy the Heauens if they had stood in innocencie.

God created the Bodie of man of the dust of the earth, that it might be matter to humble him.

Prop.

When

When Herod gaue not glory to God, *Act. 12.*
 23. The Text saith, that *he was eaten with vermine;*
 in the *Syracke* it is, *He was made a stable for wormes.*
 Since the fall the body is nothing but a stable for
 wormes, and tood for them: and the *Hebreues*
 marke, that the flesh of man is called, *Lechem, Bread,*
1ob. 20. 23. Because now it is indeed bread and food
 for the wormes.

Illust.

Lechem.
Bread.

Out of a base matter God made an excellent
 shape of man.

Prop.

Psalm. 139. 15. *How wonderfully hast thou made*
me below in my mothers wombe. A speech borrowed
 from thole who worke, *Opus Phrygiontem, Phry-*
gian or Arras worke. The body of man is a peece of
 curious Tapestry or Arras worke, consisting of
 skin, bones, muscles, and sinewes.

Illust. I.

Kuckm, ne.
*tapiceria.**Pictoriar.*

The excellencie of the body of man when hee
 was first created, may be shauen by the excellent
 gifts, which haue beeene found in the bodies of men
 since the fall; as one finding the length of *Hercules*
 foote, gathered by it, the proportion of his whole
 body; So may wee by the reliques found in sinfull
 man gather what a goodly thing, the body of man
 had beeene before the fall. As the complexion of
David, 1. Sam. 16. 12. The swiftnes of *Hazaell* who
 was swift as a roe, *2. Sam. 2.* The beauty of *Elfolon,*
 in whom there was not a blemish from top to toe,
2. Sam. 14. All which being ioyned together would
 make a most rare man: and if the miraculous vine
 changed by Christ, *1ob. 2.* at the marriage in *Canas*
 of *Gatlie* exceeded farre the naturall Wine: how
 much more did the body of man in the first creation
 exceed our bodies now.

2

The

3. The members of the body of man, are applied to other creatures, as the *Head of Spices*, *Cant. 4.* *Renes tritici*, the *Kidneys of the wheat*, *Deut. 32.* the *Heart of the earth*, *Math. 12. 40.* the *Lippe of the sea*, *Heb. 11. 12.* the *Mouth of the sword*, *Heb. 11. 34.* and such like; all which shew the excellency of mans body.

4. The measures of every thing are taken from the body of man; as the *Inche*, the *Foot*, the *Palme*, and the *Cubite*.

5. There are sundry members in the body of man which God ascribes to himselfe: as the *Head*, the *Heart*, the *Eyes*, the *Eares*, the *Feete*, to expresse his attributes to vs.

6. God hath made the body of man a Temple for himselfe to dwell in, and the Sonne of God hath assumed the body of man in one person to his God-head; a dignitie which the Angels are not called vnto, and after the making of man he left nothing, but to make himselfe man.

Prop.

God hath placed wisely the members in the body.

Illust. I.

Membra radicalia.

There are some members that are called *Radical members*, as the *Liver*, the *Heart*, and the *Braine*; and in these, the Lord hath placed the *Naturall*, *vitall*, and *animall* *spirits*; these spirits are carried by the *Veines*, *Arteries*, and *Nerues*: the *Veines* carry the *vitall* *spirits* from the *Liver*; the *Arteries* carry the *naturall* *spirits* from the *Heart*; and the *Nerues* carry the *animall* *spirits* from the *Braine*. There are other members, which are seruynge members; as the *Hands*, *Feete*, and such.

Officiale.

The

The members of the body helpe one another, the superior rule the inferior ; as the eyes, the whole body : againe, the inferior support and yhold the superior ; as the *Feete, the Legges, and Thighes* support the whole body.

The middle members of the body defend the body, and prouide things necessary for it : as we see in the *Hands and Armes.*

The *sympathy* amongst the members ; if one be in paine, the whole are grieved : againe, when one member is deficient, another supplieth the defect of it ; as when a man wants feete, hee walkes vpon his hands ; so when the head is in danger, the hand castes it selfe vp to sauie it. Lastly, great griefe in one member, makes the paine of the other member seeme the lesse ; which all shew the *sympathy* amongst the members.

The varietie of the members of the body sheweth also this wisedome of God : *If all were an Eye, where were the seeing, 1.Cor.12.15.*

Of the severall outward members of the Body.

Of the Head.

THe *Head* is the most excellent part of the body.

First, we vncouer the *Head* whē we do homage to a man ; to signifie, that our most excellent part, (wherein our reason and vnderstanding dwells) reuerenceth and acknowledgeth him. Secondly, because the *Head* is the most excellent thing ; there-

D fore

2.

3.

4.

5.

fore the chiefeſt part of any thing is called the *Head*. Deut. 28.24. *Thou ſhalt be the head and not the tayle.* So Christ is called the *Head* of the Church, Ephes.5.23. and the husband is called, *The head of the wife*. 1.Cor.11.23. So the excellentest ſpices are called, *the head of ſpices*. Exod.30.25.

All the ſences are placed in the *Head*, except the touch, which is ſpread thorow the whole body. Secondly, the *Head* is ſupereminent aboue the rest of the body. Thirdly, the *Head* giueth influence to the rest of the body. Fourthly, there is a conformatie betwixt the *Head* and the rest of the body: Christ, the *Head* of his Church, hee hath graces aboue the rest of his members; hee giueth influence and grace to them, and he is like to them. So the man is the womans *Head*, hee hath moe gifts then the woman, he ſhould instruct and teach her, ſhee is of the ſame na- ture that he is, *Bone of his bone, and flesh of his flesh*, Gen.2.23.

Of the Eye.

*Vix et oculis
vidimus, sed vi-
siuſ efficiunt et
formati, oculo
inſtrumentaliter.*

First, the *Eye* is *speculum artis*, for men haue learned by the *Eye* to make Looking-glasses: if the Christaline humour were not backt with a blacke humour, the *Eye* would giue no reflex: ſo if glaſſes were not backt with ſteele, the glaſſe would giue no reflex. Secondly, although a man haue two eyes in his head, yet hee receiueþ but one ſight at once, because his optick nerues meet in one. So although he haue two eares, yet hee heareþ but one ſound at once; because his acouſtike nerues both meet in one.

one. So although there bee many members in the mysticall body ; yet all shoulde bee of one minde, because *there is but one Spirit. 1. Cor. 12.4.* Thirdly, the *Eye* in it selfe hath no colour ; for if it had any proper colour in it selfe, then the obiect shoulde euer appeare in that colour which the *Eye* hath ; as it is evident in *Ieteriacis*, in those whose eyes are so viti- ate, that all colours seeme alike to them, and in those who haue the yellow Jaundise, because the eye is vitiate with yellownesse, all things appeare yellow to them. So when the minde of man is preoccupi- ed with dangerous errors, things seeme to fauour and sound to their error. When Christ told his Disciples that hee must be whipt, crucified, and rise the third day ; the Text saith, *They understood none of these things, being hid from them, Luk. 18.33,34.* Because they had drunke in a false principle before, that Christ behoued to be a worldly King, *Aet. 1.6.* and this is the reason why the Iewes interpreted the places concerning Christ's Kingdome, literally, and not spirituall ; of an earthly Kingdome, and not of a spirituall. Fourthly, there are fiuе tunicles in the *Eye* to keepe it from any hurt ; the first is called *ara- nea tunica*, like a spiders webbe : the second, *reti- formis*, wounen like a net : the third, *uvea*, like a berry : the fourth, *Cornua*, like horne : the fift, *ad. iota tunica*, the couer of the eye, or the eye-lids. Da- uid to expresse the speciall care that God hath ouer his Saints, saith, *Thou keepest me as the apple of thine eye, Psalm. 17.8.* That is, thou hast a speciall care ouer mee, thou guyste mee many wayes, as the ap- ple of the *Eye* is guarded with these fiuē tunicles.

Of Mans Body.

A Collation
betwixt the
Innocent and
old adam.

The *eye* before the fall, was the *window* to let in good instructions to the *soule*; but since the fall, it is *proxeneta peccati*, the *broaker* that goeth betwixt the *heart* and the *obieet*, to make vp the *sinfull bargaine*; it is now *pronutus eius, cuius tactus est minister*, the *spokesman* of the *wedding* with *linne*, and *touchis* his *seruant*, and because it is now the most *sinfull sence*, God hath placed *teares* in it, which are the *tokens* of *repentance*.

The *eye* now is an *adulterous eye*, 2. Pet. 2. 14. the *eye* now is *oculus nequam*, an *euil eye*, Mat. 20. 15. it is now a *coueteous eye*, Eccle. 37. 7. *Give the Lord his honour with a good eye, and diminish not his first fruits*. Here he alludes to the custome of the *Iewes*: for he who had a *good eye*, payde one of *forty*, when he payde his *first fruits*; he who was of a *middle sort of eye*, payd one of *fiftie*, but hee who had a *coueteous eye*, payde one of *sixtie*: and they vsed to say, *There goeth the man with the good eye*, meaning the *liberal*; and, *There goeth the man with the euil eye*, meaning the *couetous*.

There was a contention vpon a time, betwixt the *heart* and the *eye*, which of these two were the cause of *sin*; which was decided by reason after this sort:

*Cordis causam imputans,
occasione Oculo:*

The *caufe* of *sinne* is in the *heart*, but the *eye* is the *occasion*.

Of the Eare.

I.

The *Eare* is first an *honorable part* of the *bodie*; therefore of olde they did hang *Eare-rings* and *Jewels*

Jewels in their Eares, as a signe of honour, *Gen. 24.*
So when men were disgraced, their *Eare* was bored
in token of infamie. *Exod. 22.*

Secondly, the *Eare* is an honorable part for in-
fraction: the Philosophers call it *sensum discipline*,
the sense for instruction.

Thirdly for delight, the *Eare* is the most excellent
sense; therfore *Salomon* calls the *Eares*, *the daughters*
of Misericordie. Eccles. 12.

Fourthly, the *Eare* is the most excellent member
for grace; for faith commeth by hearing. *Rom. 10.*
17. The Apostle when hee cited that verse of the
40. Psalme in the 9. of the Hebrewes, hee citeth it
thus, *Thou hast fitted a bodie for me*; but *David* hath
it thus, *Thou hast bored mine eare*; why? because his
eare was one of the principal members whereby he
gave obedience to God his father.

Fiftly, there is not a member in the bodie that
God takes such paynes about, as he doth vpon
the eare; for first, *reuelat aurem*, he vncovers the *eare*,
or takes a veile off it. *2. Sam. 20.* Secondly, *perforat aurem*, he bores the *eare*. *Psal. 40.* as the masters of
olde bored their seruants *eare*, that they might
dwell with them for euer, *Exod. 22.* The first was
ad intelligentiam, for vnderstanding; the second was
ad obedientiam, for obedience. Thirdly, he circumci-
ses the *eare*, *Rom. 2. 29.* which includes both the for-
mer.

Sixtly, there is not a member that the Diuell en-
vieth more then the *eare*, because it is *Janua citi*,
the gate of life, as we see in the man possessed with
a deafe Diuell, *Marke 9. 25.* he possessed that *fence*

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4.

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A collation be-
twixt the inno-
cent and old
Adam.

A collation be-
twixt the inno-
cent and old
Adam.

1.

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3.

A collation be-
twixt the inno-
cent and old
Adam.

as the most excellent, to hinder him from hearing.

Before the fall, the *ear* was the gate of life; but since the fall, in the corrupt man, it is the gate of destruction. *Euill speeches corrupt good manners. 1. Cor. 15.* and now he is like vnto the deafe adder, *hee stoppes his eare and will not bee enchanted, Psal. 58.*

Of the Mouth.

Eccl. 6.7. Althat a man laboureth is for his mouth; the mouth, a little and a strait hole, is soone filled.

Man before his fall was content with little, but since he laboureth not to fill a mouth, but a gulfe, as it were the mouth of the Leviathan.

Of the Tongue.

The *Tongue* of man is a most honorable member, wherefore it is called *mans honor and his glorie. Gen. 49.6. Psal. 16.9. My glory revoyeth*, because it is the instrument for to glorifie God.

Secondly, a man hath two eares, and but one *Tongue*, to teach him to be swift to heare and slow to speake, *Iam. 1.19.*

Thirdly, there is but one *Tongue* in man, to teach him not to be *bilinquis*, of a double *Tongue*. God will not haue a *heart and a heart in a man, Psal. 12.* so he will not haue a *Tongue and a Tongue* in him, *Pro. 8.13.* that is, a double *Tongue*.

Before the fall, the *Tongue* of man was like *the pen of a swift writer, Ps. 45.1.* and vttered those thinges which his heart indited: but since the fall, it is

is a world of iniquitie, and defileth the whole bodie, and setteth on fire the course of nature, and is set on fire of hell. *Iam. 3.6.* now it is an unruly euill, and filled with deadly poison. *Iam. 3.8.*

Before the fall, he spake but with one Tongue; but since the fal, he is *bilinguis*, he speaks with a *double Tongue*, *Pro. 3.13.* and sometimes *trilinguis*, *Eccles. 33.* *Lingua tercia communis multos*, a third Tongue hath troubled many. The *Chalde paraphrase* calleth a backbiter, a man with a threefold Tongue, or a Tongue which hath three stings. The Iewes giue an example of it in *Doez*, who killed three at once with his euill report; *Saul*, to whom hee made the euill report; the *Priests*, of whom he made the euill report; and *Himselfe*, who made the euill report.

The Heathen in the dedication of the feuerall parts of mans body, gaue the eares to *Minerva*, the tongue to *Mercurie*, the armes to *Neptune*, and the cyc to *Cupid*, &c.

Of the Womans Dugge.

God hath placed the *Womans Dugge* in her breast, and not in her belly, as in beasts; and that for two causes: the first is a *Physicall* cause, the second is a *Morall* cause. The *Physicall* cause, God hath placed them so neere the luer, that the milke might be the better concocted, and the more wholsome for the child: The *Morall* cause, that the woman might impart her affection and loue more to her child, by giuing it sucke with her *Dugge*, which is so neere the heart. The giuing of *Sucke* was one of

Coll. 2.

*Duplex est cau.
sa physica et
moralis.*

the

the greatest bonds of obligation of old, betwixt the mother and the children : when they entreated any thing of their children , they woud say , *By these Dugges which gaue thee sucke, I request thee doe this.* Virgil.

Of the Hand.

By the Hand we promise , and threaten : it is the right Hand of fellowship, Gal.2.9. We reckon by it, Wisedome commesh with length of dayes vpon her right Hand, Prou.3.16. The ancients reckoned vpon their left Hand, vntill they came to a hundred yeeres , and then they began to reckon vpon their right Hand. So the meaning of *Salomon* is , that wisedome should make them to liue a long age, euen to a hundred yeeres. As wee reckon with the Hand, so we worship with the Hand: *Job* protests, that *hee blessed not his hand when hee saw the new Moone.* *Job* 31.27. The Idolaters they vsed to kisse their Idols , *Ose* 13.2. But because they could not reach to the Moone to kisse her , they kissed their Hand in homage before the Moone: and *Job* purged himselfe of this kind of Idolatry. And the speciall prouidence of God is to be marked in the hand of man, that he hath made him to take his meate with his Hand, and hath not left him to gather his meate with his lippes, as the beasts doe ; for if man did so, his lippes should become so thicke, that hee should not speake distinctly; we see by experience, that those who haue thicke lippes, speake not distinctly.

Of

*Of the internall members of
Mans Bodie.**Of the Heart.*

All the passions are seated in the *Heart*; we see in *Feare*, such as are transported therewith, call backe the blood to the *Heart*, as to the place where feare exerciseth her tyrannie, therewith to defend them-selves; and therefore it is, that those creatures, that haue the greatest and largest *Hearts*, are most fearefull, because the heat is more largely dispersed within in their *Heart*: and consequently, they are lesse able to resist the assaults of feare.

Obiect. But it might seeme, that our anger is seated in the *Gall*, loue in the *Liner*, and melancholie in the *Splene*, and so the rest; therefore the affections haue not their seat in the *Heart*.

Answe. These soure humors, seated in the *Gall*, *Liner*, and *Splene*, are not the seate of the passions; but they are the occasion, whereby the passions are stirred vp; as the abundance of blood in the *Liner*, stirreth vp the passion of loue which is seated in the *Heart*.

The *Heart* is the first mouer of all the actions of man; for as the first mouer carryeth all the spheres of the Heauen with it, so doth the *Heart* of Man carry all the members of the body with it. In naturall generation, the *Heart* is first framed; and in spirituall regeneration, it is first reformed.

The *Heart* liueth first, and dieth last. So in the

spirituall life, the life of Grace begins in the *Heart* first, and is last felt there: hence it is, that *Michael* the Archangel and the *Diuel*, *Ind. 9.* stroue no faster about the body of *Moses*, then they doe about the *Heart* of Man; therefore the Lord saith, *Sonne que me thy Heart*, *Prou. 23.*

The Jewes compare the *Heart* of Man for the excellency of it, to three things. First, to the holiest of all, where the Lord gat his answeres. So the Lord giues his answers first out of the *Heart*: Secondly, they compare it to *Solomons* throne, as the statelyest place where the King sits; So the Lord dwels in the *Heart* of Man, as in his throne. Thirdly, to *Moses* Tables, in which he wrote his Law, *Prou. 3.3.* *Write Wisedome vpon the Tables of thy Heart.*

A collation betwixt the innocent and old Adam,

Coll. 2.

God dwelt in the *Heart* of Man before the fall; but since the fall there is a great change in the *Heart*; for out of the *Heart*, proceed *Murther*, *Adultery*, *envill speakings*, and such, *Math. 15.* It was a great curse which the Prophet denounced against the house of *Abrah*, *2. King. 10.27.* That it should bee turned into a lakes; but a farre greater change now vnto the *Heart* of Man, being now a receptacle of all vncleannessse.

The *Heart* of Man before the fall was a wise *Heart*, and placed in his right side, *Ecclef. 10.2.* But the *Heart* of a foole is now in the left side, *Ecclef. 10.2.* The Anatomists marke when the *Heart* inclineth more to the right side; the spirits of these men are more lively, and are more apt for contemplation; the right hand is the stronger hand, because

cause more heat proceeds from the *Heart* to the right hand, then to the left: But when the heat equally disperseth it selfe to both the hands, then a man is *Ambidexter*, hee hath the *use* of both the hands equally alike. By the right hand wee doe things more easily, because motion proceeds first from the *Heart* to it. The meaning then of *Salomon* is, that the *Heart* of the wise man, is a strong *Heart*, a courageous *Heart*, apt to doe good, and a most honourable part, wherein the *Lord* hath his residence: but the *Heart* of Man since the fall, is a *weake Heart*, a faint *Heart*, slow to doe any good, and a base and ignoble *Heart*.

Of the Liver.

The *Liver* is inclosed by a net called *Reticulum*, the 70. translate it *reticula*, as yee would say an huske; for even as the huske incloseth the corne, so doth this net compasse the *Liver*; and it is to be marked, that God hath fensed the noblest parts; as the braine, with *Pia mater*, and *Dura mater*; the *Heart* with *Pericardium*, and the *Liver* with *Reticulum*.

Of the Lungs.

The *Lungs*, the bellowes of the voice, are seated so neare the *Heart*, to teach vs, that speech is but the interpreter of the *Heart*, against those who thinke one thing and speake another. To make a man speak truth, three thinges are necessary; first, there must be *veritie* in the matter; secondly, in the *concepti-*

on of h.m who speaketh thirdly in his speech Th
first must be *signato*, the secōd *m.ceptu*, the th rd
in signo. If the matter be not true, then the concep
tion is false, if the cōception be false, then the spee
ch is false. if a man would set the kinges armes aright
first, there must bee such a thing as a Ly *n*; se
cond y, the Lyon must bee set right vpon the scale;
thirdly, the scale must be set right in the waxe: if an
of these three be wanting, the kings armes are not
rightly set. So the matter which we speake of, must
first be true in it selfe: secondly, we must conceiue
it rightly; and thirdly, we must vtter it rightly. But
in *Logicall* veritie it is other waies; for if there bee
an agreement betwixt the matter onely and the
Tongue, it sufficeth, although it be not rightly ta
ken vp by the minde. As when I say there are *Anti
podes*; whether I beleue this to bee true, or not, it
makes not much; it is a *Logicall* truth, because there is
an agreement betwixt the matter it selfe and the
Tongue. But a *theologicall* truth will haue an agree
ment in all the three.

Conseq.

Augustines notation then of a lie is not perfit: *men
tiri est contra mentem ire*; to lye, is to speake con
trary to the minde; for it expreſſeth not fully the nature
of a lie; for a man may lie, speaking an vntruth, ta
king it to be truth; therefore *John* maketh an vn
truth a lie, *1. Joh. 2. 4.* Hee that saith, *I know him*,
and keepeth not his Commandements, *is a lyar*, and
the truth is not in him: For if the matter bee not
true in it selfe, although hee take it to be truth, and
so vtter it; yet it is a lie: it is a materiali lie, and an
vntruth, although it be not a formall lie. So *Here
tiques*

Mendacium,
materialis, *form
alis*.

ticke broaching their errors, which they take to be truth, teach lies.

Before the fall, man spake as hee thought; but since the fall, he hath found out equiuocations, and mentall reseruations, and speaketh oftentimes contrary to that which he meanes.

A Collation
betwixt the
Innocent and
old Adam.

Of the Ribbes.

There are two sorts of *Ribbes* in the body of man: the first, called by the *Anatomists*, *Coste legitima*, whereof there are seven; these defend the vitall parts: the second, *Coste spuria*, whereof there are fve lying to the bellie.

Ques. When *Abner* stroke *Hazaell* at the fist *Ribble*, and *Ioab*, *Amaza*; which of the *Ribbes* is it meant of here?

Answ. It is meant of the inferior *Ribbes*, which we call the short *Ribbes*; and any of these fve *Ribs* is called the fist *Ribble*. When *Abner* strucke *Hazaell* at the fist *Ribble*, he strucke him on the right side, because he was behind him; but when *Ioab* strucke *Amasa*, he strucke him on the left side, because hee was embracing him. The stroke of *Abner* was deadly, because he strucke him through the liuer; and the stroke of *Ioab* was deadly, because he stracke him in at the *Pericardia*, that compasseth the heart round with water to refrigerate it; for the nether part of the heart reacheth downe to the fist *Ribble*. Wher the Souldier pierced Christ's side, *Iob.19.34.* it is said, *He pierced his side, and there came foorth water and blood*: the *Syriake Paraphraſt* saith, *Hee*

pierced his Ribbe : that is , the fist Ribbe , where the Pericardium lay.

Of the Intrailes.

The *Intrailes* are called by the Hebrewes , *Rechamim* , and by the Greeks *μεσογάστη*, the bowels of compassion, *Luk.1.78.* When a woman feeth her child in any danger , her bowels earne within her ; which is attributed to Christ himselfe, when hee saw the people scattered in the Wildernesse, *Mark.6.34.* *μεταστρέψας, Hee had compassion upon them*: in the Greek it is, *His bowels did earne within him*; he is, *a pitifull high Priest, who is touched with our infirmities, Heb.4.15.*

Of the Intraile called *Ieiunum intestinum*.

When the meate is out of the stomacke, and the *Hungry goute*, called *Ieiunum intestinum*, emptie; then man begins to be hungry ; this goute by the Greekes is called *μεσογάστη*, and from it comes the Greeke word *μεσογάστην*, to fast.

Of the Kidneys.

The *Kidneys* lie in a hid and secret part of the body; therfore *David* when he would declare how God knoweth hid and secret things, he saith, *Thou triest my Reines, Ps.139.* that is, *my secretest cogitations*; for although the affections be seated , in the heart, as the cause ; yet they are ascribed to the

Reines,

Reines, as the occasion : the cause of sinne is in the Heart, the occasion in the Eye, 1er.12.2. Thou art neare in their mouth, and farre from their Reixes.

Before the fall, all the members of mans body, were the weapons of righteousnesse; but since the fall, they are the weapons of sinne, *Rom.6.13. His throat is an open sepulchre, Psal.5.9. His fete swift to shed blood, Esai.59.7. His right hand, a hand of fateshood, Psal.26.10.* In a Sheepe euery thing is good; his wool and his skinne to cloath vs, his flesh to feede vs, his dung to dung the land, his smal guts to be Lute-strings; but in a man since the fall, euery member is hurtfull. In the sacrifices vnder the Law, the caule and the fat about it, was commanded to bee taken from the heart, the liuer, and the kidneys, *Exod.29.13. Leuit.3.3,4. Esai.6.10.* It was to be taken from the *Heart*, to signifie that the seat of our vnderstanding (which is the heart) is corrupted; from the *Liner*, to signifie that our anger is corrupted; from the *Kidneys*, to signifie that the seate of our concupiscence is corrupted.

Man before the fall had a beautifull body, answerable to the holinesse of his soule; but since the fall, *Beauty in a woman without grace, is like a ring in a swines snout, Pron.11.22.* The Philosopher gaue this counsell to his schollers, euery morning to looke in a glasse, and finding their faces beautifull, they should labour to beautifie their minde accordingly. The ancients said, that beauty was the flower of goodnesse; that is, bodily beauty was the image of the soules goodnesse. But the Proverbe

A collation be-
twixt the inno-
cent and old
Adam.

*Worthy of
an old
man*

Coll. 2.

now

now go'th, *The properest man at the Gallows, and the fairest woman in the Stewes*: those who belie their owne *Physiognomy*, are rather to be punished then others; because they belie that good promise which God hath placed in the face. *Antiochus Epiphanes* by *Daniel* is called *Antiochus Hard-face*, *Dan. 8. 23*. The impudeht countenance of him, shewed his peruerse minde. *Socrates* confessed, that the deformitie of his body, did iustly accuse t'ē natural deformitie of his soule; but that by industry & learning he had corrected that peruerſitie of his minde. One looking vpon his deformed body: said vnto him, *o excellens anima, quam deforme hospitium nacta es; o excellent soule, how basely art thou lodged in such a body.* The schollers of *Hippocrates* carried vpon a time, the picture of their maister to one *Philomenes*, who was exquiste in *Physiognomie*, desiring his iudgement what he thought of their maister? who said, that he was one much giuen to lechery. But the schollers found fault with *Philomenes*, that hee should so haue judged of their maister *Hippocrates*; and this they told their maister; who confessed, that *Philomenes* had iudged aright: but he said, the loue of *Philosophie*, and *honesty*, had ouercome the corruption of his heart, and he had gotten that by studie, which nature had denied him.

Of the five Senses.

The spring and originall of the *five Senses*, is in the common sense seated in the *fore-part of the head*;

head: this *sense* differeth from the rest of the *senses*, as the roote from the branches, and as a line drawn from the point; the obiects of all the *senses* are laid vp here as in a store-house, it iudgeth of all the obiects: but the particular *sense* considereth onely of the obiect, as it is present; this *sense* considereth the obiect, as absent. As all the *senses* haue their beginning from this *sense*; so all the *Senses*, *Terminantur in hoc sensu*, they end in this *sense*.

All the *senses* agree in this; first, that their power is passive, by receiuing in, and not by giuing out; *Recipiunt sensilia per immissionem sed discernunt sensilia per emissionem*; They receive the obiects by *immission*, but they discerne them by *emission*, and looking on them: As the sight which wee haue is not by *emission*, but by *immission*, receiuing in the light. Secondly, all the *senses* agree in this; that all receive singular things, and not *vniuersall*. Thirdly, vnto every *sense* there is required a double nerue; the first, to take vp the obiect without; the second workes according as the minde workes, and directes the intention of the minde to the outward organ: as in seeing there are two nerues; one wherof makes theeic looke from without, to the obiect; the second nerue is ruled according to the minde, and directes the intention of the minde to the organ. Fourthly, in every *sense* there must be a proportion betwixt the obiect and the *sense*, *Quia in mediis delectantur, et in extremis corrumpuntur*, They are delighted in obiects proportionable, but extremities corrupt them; as if the obiect be too little, wee cannot behold it, or if the

sound bee too vehement, it spoiles vs of hearing. Fiftly, to perceiue a thing by *sense*, these things are requisite, the obiect must be present, but neither too farre, nor too neare. Secondly, there must be a middle to carry the obiect to the *sense*. Thirdly, the organ must be sound and whole. Fourthly, the mind must be actually intended to the obiect.

Differunt sensus, utrius, et modus.

Vtilitate.

Generalitate.

Retentione.

As the *senses* agree in many things, so they differ in many things. First, in their obiects, for every one hath a severall obiect. Secondly, in their *Media middles*, because the taste and the touch haue no inward mids; but seeing and hearing haue an outward mids; as the light, and the ayre. Thirdly, in their vtilitie, for the taste is most profitable, *Ad conseruationem individui*, for the preseruation of our persones; the touch againe discerneth heate and cold, and other elementary qualities, that the creature may eschew things hurtfull; and so it serueth also, *Ad conseruationem species*, For the continuance of our kind; but seeing and hearing serue for our instruction. Fourthly, they differ in generalitie, because the touch is not determinate to one organ, (but is leated in al the members of the body) as the rest of the senses are. Fiftly, they differ in retaining of their impressions, for the grossest senses retaine most strongly.

If wee consider simply our *Being*, the touch is the most excellent sense, it includeth all the rest in it, and the priuation of it, must be most hurtfull to vs; but if wee consider our *Wel-being*, and comfortable life, then other senses are more deare to vs then our seeing and hearing.

The

The *Touch* in the beast, is the most excellent sense; for when a Dog senteth after a Hart, it is only for the *Touch*, hee delights not in the smell for it selfe, as wee doe ; to a naturall man, *Seeing* is a more excellent sense then the *Hearing*, it scrueth more to inuention then *Hearing*, it taketh vp the obiect further off, then the rest of the senses doe ; it takes vp the obiect presently, which hearing doth not so soone. The *Middles* whereby the eye seeth, are farre purer then the mids, by which wee heare ; the eye more resembleth the vnderstanding then the hearing doth, *Math. 6. 23. If the eye bee darke, how great is the darkenesse of the body?* Here is meant the blindnesse of the minde, as well as the darkenesse of the body : the eye mooues the imagination more then the hearing doth, therefore to the naturall man it must be the most excellent sense ; but to the child of God, hearing is the most excellent sense ; *For Faith commeth by hearing, Rom. 10. 17.*

The senses of man before the fall were seruants to reason, and to the affections. But since the fall they labour to peruer the affections, and to draw them from God : there is a fit allegorie, wherein reason is compared to a prudent mother ; the affections to a young daughter, fit for marriage ; and the five senses to five suters ; the sight is compared to a Painter ; the hearing to a Musitian ; the smell to an Apothecary ; the taste to a Cooke ; and the touch to a Bawde : and euery one of these five suters come by course to this young maide (the affections,) who gaue her consent, and so did her

A collation be-
twixt the inno-
cent and old
Adam.

wiser mother reason also : till a King (who was God the Father) sent Embassadors (his Ministers) to speake for his Sonne Christ, with whom at last the marriage is perfited.

CHAP. IIII.

Of the Immortalitie of the Body.

Prop.

Illust. I.

Immortale multiplex, ininde ex dono creationis, ex hypothesi, ex dono nouae creationis.

Illust. 2.

Cibos affunimus, ut corruptio quae posset accidere ex confusione naturalis humidi cuitur.



Ans, body before the fall was immortall.

A thing is said to be immortall: First, *ininde*, *Essentially*, thus God is onely immortall, 1. Tim. 6. 16. Secondly, *Ex dono creationis*, by creation, as the Angels and the soule of man. Thirdly, *Ex hypothesi*, by condition, as Adams body had beene immortall, if hee had stood in Innocencie. Fourthly, *Ex dono nouae creationis*; *By the resurrection*, as our bodies and the new Heauens shall last perpetually after the resurrection.

The Physicians obserue three estates in man. First, *armaxia*, *Cum plus accedit quam decedit*, when more nourishment remaines with the body, then goeth from the body; this should haue beene in Adams posteritie, if he had not fallen. The second estate is *exhausia*, *Cum quantum decedit per pugnam, nutritio tantum apponit*: When as much nourishment remaines as decayeth. The third estate is *exhausia*, *Declinans atas ubi accedit minus quam deficit*, this is the decaying estate of man, when lesse nourishment remaineth then decayeth; and this was

was not in *Adam* before his fall. When we put water into wine, at the first the wine conuerts the water vnto it; but put often water to it, then all turnes to water. The body of man before the fall should not haue turned to corruption, but still should haue turned the nourishment to wholesome food. It is true, there was some contrarieitie here; for other waies he could not haue beeene nourished, but this was without the hurt of the whole, which remained whole and perfite; so that his body should haue beeene *equivalenter incorruptibile, Licit non videretur eadem numero materia.* It should still haue remained that selfe-same body, although in it there was some alteration: for euena *Theseeus* Shippe, (after that he had scoured the Sea from Pirats by her) they hung her vp as a memorall to the posteritie; and the *Athenians*, when any planke or board decayed in her, they put a new planke or board in place of it; so that shee was still, *eadem numero nauis*, that selfe-same Shippe she was before. So shold the body of man haue beeene still the same body, by supplying new and equall strength for that which failed.

The Church of *Rome* holds, that the body of man before the fall was mortall of it selfe, and that the immortalitie of it, came onely from without, from that supernaturall righteousnesse which God cloathed *Adam* with; and that death is onely but by accident from faine, because it remoueth the brid'e, *originall righteousnesse*, which held backe death: & (they say) that the soule required a fit body to exercise her functions; but it could not haue

*Placarchi Mo-
rals.*

The tenent of
the Church of
Rome, con-
cerning the im-
mortalitie of
the body.

*Bel'arm: de gen.
principiis hominum,
cap. 9.*

such a body, except made of contrary humors: hence it received a body ioyned to it, by accident mortall; which defect (they say) is supplied by that supernaturall righteousnesse.

Againe, they hold, that this necessarie of death which was in nature before the fall, is now turned since the fall into a punishment of sinne. It was naturall before the fall (say they) for a woman to beare childdien, but after the fall it is painefull, and a punishment of sinne. It was naturall before the fall for the Serpent to glide vpon her bellie, but after the fall, she was to glide with paine vpon her bellie, this was the punishment of sinne. So (say they) death was naturall to man before the fall in his *Pure naturals*, but now it is turned to him vnto punishment of sinne; and as the beasts which sin not, yet die; so should man in his *Pure naturals* haue died, although he had not sinned, if supernaturall righteousness had not restrained his death.

*In sensu con-
iunctio non poti-
rat mori, sed in
sensu diuiso po-
terat mori.*

But we hold, that Adams body in his innocent estate, was naturally incorruptible *ex hypothesi*; that is, so long as he stood in holinesse, there was such a harmony amongst the qualities of his body, that they could breed no distemperature, or bring death to him; his body before the fall might haue died, but this power shou'd never haue beeene reduced into acte, so long as he obeyed his maker: but it is otherwise mortall now, for now of necessarie hee must die; then it was in *potentia remotissi-
ma*, in a most remote power to death, now it is in *potentia propinqua*, in a most neare power: *Angeli
non poterant mori, neque necesse erat eis mori,*

Adam

Adam poterat mori, sed non necesse erat ei mori, sed Adamo corrupto, necesse est ei mori; The Angels could not die, neither was it necessary that they should die: Adam might die, but it was not necessary that he should die; but Adam being corrupted, it is necessary that he should die.

Our reasons to prooue the immortalitie of Adams bodie before the fall, are these.

First, the soule desirith naturally alwayes to bee in the body, therefore naturally it might attaine to this end; (for naturall desires before the fall were not frustrate) so that it behoued the body naturally to be immortall, and not supernaturally (as they hold;) for the further clearing of this, wee must consider the soule, either in the separation from the body, or as it exists after the separation: In the separation from the body, it is contrary to the desire of the soule to bee separate from the body: therefore the naturall desire of it is to remaine in the body. Againe, when the soule exists out of the body, *est prater naturam eius*, it is beside the nature of the soule, although it be not contrary to it, therefore it must naturally long to bee in the body againe. They answere, That the vnderstanding creature desires naturally some things which it cannot attaine to but by supernaturall meanes; as the soules of the blessed naturally desire to be ioyned to their bodies againe, yet they cannot attaine to this, but by a supernaturall power, to wit, by the resurrection. So (say they) the soule naturally desires the eternitie of the body, although by nature it cannot attaine to it; but there must

Our reasons to prooue that the body was naturally immortall, and not supernaturally.

I. Reason.

aliquid est contra aliiquid prater naturam animalium.

Ethib lib. 2. q. 13.

13.

be

be some supernaturall righteousnesse, to cause it attaine to this. *Answe.* The case is not alike, after he hath sinned, and before; for after hee had sinned, and the soule separate from the body, naturally it cannot bee ioyned to it againe, but by the supernaturall power of God; but before the fall, the soule shoulde naturally haue attained to that desire, to haue enjoyed an immortall body, for it had no desire in it before the fall, which it shoulde shun and flee, as repugnant to the nature of it, to remaine a little while in the body, and afterward to remaine still without the body.

De summo bono,
lib. i. sect. 68.

Secundum vegetatiuam et sensitiuam facultatem habuit aliud naturalem, sed secundum superiorem facultatem, habuit aliud supernaturalem.

Secondly, *Lefsius* the Iesuite answeres after this manner, That there are three faculties in the soule; the vegetatiue, sensitiuue, and vnderstanding facultie; he saith, that the soule shoulde haue had an inclination and desire to the body naturally, according to the vegetatiue and sensitiuue faculties, but not according to the vnderstanding or supreame facultie which required a supernaturall power to worke this desire. The soule (faith hee) being satisfied in her naturall desires, in her vegetatiue and sensitiuue faculties, cannot long for thole againe, by a supernaturall desire; for it longeth now, to be like the *Angels of God*; neither marrying, nor giuing in marriage, *Math. 22.30*. But supernaturally in the estate of blessednesse shée desyret such a body, which shall not hinder the body to attaine to her supreame and last end. *Answe.* It is true, that after the fall, the vegetatiue and sensitiuue faculties hinder the intellectuall facultie to attaine to the supreame end, God; but before the fall, and in the

con-

coniunction of the soule with the body againe, these inferior faculties were subordinate, & shall be subordinate to the superior facultie, & did no waies hinder or shall hinder the superior facultie ; therefore the soule naturally before the fall desired, according to all those faculties the coniunction with the body, and soit shall in the resurrection. These be *Iesu* words, *Non abhorret a corpore nisi tale sit, quod libertati et functioni intelligentiae officiat* ; *It abhorrēt not a body, but such a body which hindereth the libertie and function of the understanding*. But so it was, that the body of man was such before the fall ; therefore the soule desireth naturally the coniunction with the body, in that estate, and likewise shall doe in the life to come.

Conseq.

Hence we may gather, that the soule after the resurrection shall enjoy a greater measure of blessednesse, and ioy, then it did before, and that the body shall not bee a hinderance to it, as it is now ; for now when it begins to thinke of God and spirituall things, it must bee abstract from the senses, as the Prophets had their most heauenly visions intellectuall, and not by sense ; but after the resurrection, the senses shall not be a hinderance, but a furtherance to the soule.

2. Reason.

— *Adam* after his fall liued 930 yeeres, *Gen. 5.* *Methusalem* 960 yeeres, wanting this supernaturall, i. righteousness ; what made this ? nothing but the reliques of that naturall immortallitie, which was in man before the fall ; therefore it was not supernatural righteousness that made him immortall.

3. Reason.

God made the Israelites cloathes *Last* fortie

Of the immortalitie of the Body.

yeeres in the Wildernes, Deut. 29.5. And Manna in the golden pot, Heb. 9.4. corruptible in it selfe, yet to last so many hundred yeeres. And if *Josephs* bones lasted 215. yeeres, 10f. 24.31. And if the *Egyptians* could embalme bodies artificially, that they could continue without corruption, for so many hundred yeeres ; how much more could God make *Adams* body to haue continued without corruption naturally, if hee had stood in innocency ?

4. Reason.

The fourth reason is taken from the cause of death, which is sinne ; there was no sinne in his naturall body, and therefore no death. There are three things which follow sinne. First, *Dominium peccati*, the dominion of sinne. Secondly, *Sensus peccati*, the sense of sinne. Thirdly, *Vltimum consequens peccatis*, the last consequent of sinne vpon the body when it is turned to dust. The dominion of sinne, is taken away by regeneration ; the sense of sinne, is taken away by death ; the last consequent of sinne, when the body is turned to ashes (the body all this time being neither *purum* nor *impurum*, but *non purum*) this is taken away by the resurrection. There was no dominion of sinne in *Adam* before the fall, therefore hee had no need of regeneration ; there was no sense of sinne in him, therefore he could not naturally die ; the last consequent of sinne was not in him, therefore his body stood not in need of the resurrection.

Man before the fall, his body was immortall naturally ; Christ the second *Adam* his body was mortall willingly, but not necessarily, for *He tooke*

Corpus consideratur ut est purum impurum, non purum.

A collation be-
twixt the inno-
cent and old
Adam.

our infirmities vpon him, *Esay 53. Ioh. 10.* therefore Augustine saith well, *Traxit quidem mortalitate sed non contraxit, et non fuit necessitas in Christo respectu peccati, sed respectu pene.* Hee tooke our mortalitie vpon him, but hee contracted it not by sinne: there was no necessitie whereby Christ should die in respect of sinne, but in respect of the punishment. But man now necessarily dieth, *It is appointed for all men to die, Est illata necessitas Adamo, est innata necessitas nobis, et est assumpta necessitas in Christo:* Necessitie of death was laid vpon Adam for his sinne; necessitie of death is in-bred in vs; but death was willingly assumed by Christ. But yet when hee had once willingly taken vpon him our nature and infirmities, he must die; for it is appointed for all who haue taken our naturall infirmities, to die. A man giues his word willingly for such a summe for his friend, but when he hath willingly giuen it, a necessitie is laid vpon him to pay it. So Christ willingly tooke this debt vpon him, and now must of necessitie pay it.

The first *Adam* before his fall, his body was immortall, *Ex hypothesi*, that is, if he had stood in obedience to God, there should haue beene no contrarietie betwixt the humors of his body to haue bred corruption, there should haue beene no deformatie or defect in his body. But since the fall, the body is a mortall body, a deformed body, and corruptible. But in the life to come, the soule shall be satisfied in all her desires, and all euill shall be remoued from it, both actuall and potentiall; there shall bee no actuall euill, because grace being

Triplex necessitas, illata, innata, assumpta.

Acollation betwixt the innocent, old, and glorified Adam.

Dos.

1. *Immortalitas suis impossibilis.*

Duplex malum, actuale, et potentiiale.

consummate in them, it excludes all sinne ; there shall be no potentiall euill in them, because they being confirmed in goodnesse, they cannot sinne. Now the body in the life to come , shall bee fully subiect to the soule, not onely in respect of the being of it , but also in respect of the actions and passions, the motions , and corporall qualities of it ; and then it shall be free from corruption both actuall and potentiall : it shall bee free from a stuall corruption, because there shall be no deformitie or defect in it , and from potentiall corruption, because then they can suffer nothing , that can bee hurtfull to them ; therefore they shall be impassible. When wee say the bodies shall be impassible , wee meane of the hurtfull passions that may hurt the body, but other wayes the senses shall haue their comfortable passions from the obiects ; *Passio sensus est perfectiua, passio naturae est afflictiua vel corruptionis* ; The passion of the sense, perfits the sense , (as Musicke doth our hearing) but the passions of nature corrupts and afflicts nature, as sicknesses. We shall haue small vse of the sense of touch in the life to come , which onely serues for the continuatiōn of our kind and persons ; this sense is common with the beasts ; but the seeing and hearing being more excellent senses, are more spirituall, receiving more immaterially their obiects : these senses shall remaine in the life to come , and suffer by their obiects, *1. Cor. 15. 42. The body is sowne in corruption, and is raised in incorruption.*

Adams body before the fall was a g'orius body, and beautifull ; but the body of man since the fall

Des.

*2. clavis suis
ac glorie.*

fall hath lost that glorious beauty, and hath many blemishes in it. But the body in glory shall bee most beautifull, hauing the g'ory of the soule transparent in it: as we see the colours of the Wine in a glasse; so the glory of the soule shall bee seene in the body; this glory in the body shall be a corporall glory, for this maxime holdeth, *Omne receptum in recipiente, est secundum modum recipientis et non recepti; Every thing received, is in the thing receiving, according to the nature of the thing received, and not of the thing received.* So the body being a corporall thing, receiueth the glory from the soule after a corporall manner. A body may bee saide to bee beautifull three manner of wayes. First, because of the comely proportionable colour of it; as *Ab'salom* was beautifull, this is a naturall beauty. Secondly, when the light from without doth shinen vpon a cleare obiect, as the Sun vpon a Looking glasse, doth cast a reflex. The third ariseth from an internall light, as the light which is in the Sun or Starres; The beautie which was in *Adam* before the fall, was that naturall beautie arysing from the corneliness and proportion of his body, wherein hee exceeded all the sonnes of men; The beautie in *Moses* and *Stephens* face, was like the beauty of the bearnes of the Sunne reflex'd backe vpon the glasse. But the beauty of the g'orified bodies shall bee like the beauty of the Sun and the Starres, not from without as the light of the glasse, but from the own inward light: this is that light that is spoken, *Math.13. The just shall shine as the Sunne in the Kingdome of my Father.*

Triplex pulchritudo, externa forma, precedens ab extrinseco, procedens ab intrinseco.

Father. Christ's glorious transfiguration was a fore-runner of that glory that we shall haue in heauen: *Wee shall be made conformable to his glorious body, 1. Ioh. 3. 2.* This glory in Christ's transfiguration, in respect of the Essence, was all one with the glory in the life to come, but it differeth in measure from that measure which he hath in Heauen, because it was not permanent, but onely for a time, as the Sunne inlightens the Ayre. Againe, in the transfiguration it was onely in his face, but in glory it is through his whole body, therefore the Apostle calls it *His glorious body, 1. Cor. 15.* Thirdly, in the transfiguration his cloaths were made white; but in glory his body is not cloathed, *1. Cor. 15. 43.* It is sown in dishonour, and riseth in glory.

Dos.
3. Agilitatis.

Adams body before the fall, was a nimble body and agile, fit for the discharge of the functions of his soule; for if Asabel was swift as a Roe, *2. Sam. 2.* much more was Adams body. Man since the fall, hath a heauy and a lumpish body, vnapt to execute the functions of the soule; neither can it performe those actions which the soule requires of it. But in glory, the soule having attained to the fulnesse of the desires of it, the desires of the soule mouing the body, the body must be most nimble to obey. In the first Adam there was no resistance in the body to the soule, but in the glorified Adam the soule shall communicate to the body such power, that it shal be most ready to obey it. Besides the glory that shall redound from the soule to the body, the soule and body both shall be replenished with the Spirit of God, which shall make the bodies

bodies nimble and agile, and not heauy and dull as they are now. One Eg before it be hatcht, is heauy and sinketh downe ; but when it is hatcht, & full of spirits, then it fleeth: So these bodies which are heauy and dull now, being then replenished with the Spirit of God, shall be agile and nimble ; therefore the Apostle saith, *Wee shall bee taken up to meet Christ, 1.Cor. 15.* Our bodies then being agile, wee shall meet Christ in the Ayre, *1.Cor.15.43.* It is sowne in weakenesse, and raised in power.

The first *Adams* body was a naturall body, and was to bee entertained by food as our bodies, to preserue it from corruption. The old *Adams* body, although it be entertained by food ; yet cannot be preserued from corruption. But the soule of the glorified *Adam* enjoying God, adheres to him perfectly ; therefore the body enjoying the soule, shall be perfectly subiect to the soule, and shall be participant of the soules properties so farre as possible it can, hauing the vegetatiue and sensitiuue facultie fully subiect to the reasonable soule, *Then the meate and drinke of the soule shall be, to doe the will of the Father, Joh.4.34.* And to liue vpon that bid *Manna, Reuel.2.* The nature of euery thing is more perfect, the more it is subiect to the forme ; but, then the body shall be most perfect, and therefore then most subiect to the soule, *1.Cor.15.44.* It is sowne a naturall body, and riseth a spirituall body ; It is called a spirituall body, not that it is turned into a Spirit, but because it shall be altogether ruled by the Spirit.

Dos.
4. *Subtilitatis,*
siue spirituali-
tatis.

CHAP. V.

Of the perfection of Mans Body.

Prop.

Illust. I.

Illust. 2.

*Qua duplex
mundus, clementia,
caloris, su-
permundanus, et
microcosmos.*



An was created a middle, betwixt the superior and inferior creatures.

There is life in Angel and Man, but more excellently in the Angel than Man ; so there is life in Man and in the Beast, but more excellently in Man than in the Beast, and in this, Man may rejoyce, that there is no creature which disdaines to serue him ; yea, *The Angels are ministring spirits for his good, Psal. 104.4.* And no maruell that hee is beloved of all these, seeing all of these in some sort, and every one of them, both earthly and heauenly things doe like him, because he is a middle in which both agree ; and as the Iewes saide, *2 Sam. 19.43.* *Haue wee not all a part in Dauid the King ?* So all the creatures say, *Haue we not all a part in Man ?*

There are three worlds, and man is the fourth. First, the elementary world. Secondly, the celestiall world. Thirdly, the angelicall or supercelestiall. Fourthly, the little world, Man. And these things which are found in the inferior worlds, are likewise found in the superior ; wee haue here below the elementary fire, here it is *ignis vrens*, burning fire : This same fire is the Heauens, and there it is *ignis soucus et vinificans*, it quickeneth and nourisheth all things. There is fire aboue in the celestiall spirits,

spirits, and there it is, *ignis ardens et amor Sera phicus*, burning in loue; Man the fourth world hath all these three sorts of fire in him. First, the elementary fire, in the composition of his body of the four elements. Secondly, the celestiall fire, the influence of the Planets in him. Thirdly, the supercelestiall fire, the loue of God heating and burning within him, *Lk. 24. Did not our hearts burne within us?*

God hath ioyned all things in the world, *per media*, by middies; as first, hee hath coupled the earth and the water by *slime*; so the ayre and the water by *vapours*; the *exhalations* are a middle betwixt the ayre and the fire; *argilla*, or *marle*, a middle betwixt *slime* and *stones*; So the *chrystall* betwixt *water* and the *diamont*; *mercury* or *quick-siluer*, betwixt *water* and *mettels*; *Pyrrhites* the *firestone* or *marcasite*, betwixt *stones* and *mettles*; the *corall* betwixt *roots* and *stones*, which hath both a *roote* and *branches*; *Zoophyta*, or plants resembling living creatures (as the *Mandrage* resembling a man, the hearbe called the *scythian lamb*, resembling a lamb) are a middle betwixt *animals* and *plants*; So *amphibia*; (as the *seale* and such) betwixt the *beasts* living on earth, and in the sea; so *Struthio camelus* the *Ostrich* betwixt *fowles* & *beasts*; So the *fleeming fishes* are a middle, betwixt the *fowles* and the *fishes*; the *bat* betwixt *creeping things* and the *fowles*; the *hermaphrodite* betwixt *man* and *woman*; the *ape* betwixt a *man* and a *beast*, and *man* betwixt the *beast* and *angels*. A collation betwixt the child in his mothers belly,

H

and

A collation of
Man betwixt
the three e-
states of his
life.

Illust. 3.

and when he liues here after he is borne, and when he liued vnder the ceremoniall Law.

1. In the mothers belly, the first seuen dayes it is seed onely, and then there is feare onely of effluctions, but if the mother retaine the seede the first seuen dayes, then there is hope that it wil be *embryo*, that is an imperfect child in the mothers belly; after the seventh day till the fortieth day, then there is danger that she is abhort; if she part not with this before the fortieth day, then it is *fatus viuens* a liuing child, till the birth.

2. When the child is borne, if hee liue till the seuenth yeere, then there is hope that hee shall be liuely, and if he liue till the fortieth yeere, that then he visually comes to his perfection and wisdome.

3. Answerable to these vnder the ceremoniall law, were the children passing the first seuen dayes, who were circumcised the eight, & the fortieth day were to be presented before the Lord, *Leuit. 12.6.*

CHAP. VI.

Of the Soule of Man.

Prop.

Illust. I.

That the liues of beasts are mortall.

I. Reason.



He soule of man is an immortall substance.

The opposition betwixt the life of the beast, and the soule of man, sheweth that the soule of man is immortall. First, the life of the beast is mortall, and perishes with the body, because there is no operation in

in the sensitiuе facultie without the organs of the body, but in the beast there is no operation found aboue the sensitiuе facultie, for they neither vnderstand nor reason, *Psal. 32.9. Be not like the horse or mule, in whom there is neither understanding nor reason.* That the beasts neither can vnderstand nor reason, it is manifest thus, because all beasts and fowles of the same kind worke alwayes alike, (being moued onely by nature, and not by art) as all the Swallowes make their neasts alike, and all the Spiders weaue their webbes alike; therefore the beast can worke nothing without the organs of the body: whereupon it followeth, that when the body of the beast perisheth, the life perisheth also.

In every thing which may attaine to any perfection, there is found a naturall desire to that perfection: that is good which every thing desireth, but every thing desireth the owne proper goodness: in beasts there is no desire found, but in the preseruation of their kind by generation; they haue this desire, *bis et nunc*, at this time, and in this place; but their desire reacheth not to perpetuitie, for the beast is not capable of perpetuitie, therefore the life of the beast is mortal.

2. Reason.

Delights perfect the operation, and as sawces giue a good relish to the meat, so are delights to our workes: when any thing hath attained the own proper end, it breeds delight: but all the delight in beasts, is onely for the preseruation of their bodies; for they delight not in sounds, smels, or in colours; but so farre, as they serue onely to stirre vp their

3. Reason.

appetite to meate or to prouoke them to lust , as when the Elephant beholds red colours, it moues him not to fight, but stirres him vp tolust, and being thus enflamed hee fightes, but lmp'y his lust is stirred vp by it ; Therefore the beasts haue no delight but in bodily and sensuall things, and doe nothing but by the body : therefore *Leuit. 17. 11.* *The life of the beast is said to be in the blood;* which is not to be found so in the soule of man.

Reason. 4.

If the sense receiued things without a bodily organ , then any of the senses shou'd receiue in them both colours , sounds , smels and tastes, because an immortall substance doth apprehend all the formes alike ; as wee see in the vnderstanding vsing no bodily organ , it vnderstands all sensible things alike. Therefore the sensitiuē facultie is still bound to the organs of the body.

Reason. 5.

The sense is corrupted by a vehement obiect, as the sight is diazled , and the eares are dulled, by too vehement obiects of seeing and hearing : but the vnderstanding , the more it apprehends, the more it is perfected ; because it vseth no bodily organ as the sense doth.

Obiect. But it may be obiecteted against this out of *Act. 26. 24.* *Too much learning hath made thee madde;* then it may seeme that the vnderstanding is dulled by learning, and not perfected.

Answ. When a man becomes madde through learning , it is not the vnderstanding simply that is madde, but the destruction is in the sensitiuē part arising from the ill constitution of the body.

Conseq.

The soules of beasts are mortall , therefore

Plato

Plato and Pythagoras erred, who heid that they were immortall.

CHAP. VII.

Of the Immortalitie of the Soule.

Hat the Soule of Man is immortall it
is prooued by these reasongs.

Reason. I.

 T
First, the Soule when it vnderstands any thing, it abstracts from the thing which it vnderstands, all quantie, qualitie, place and time, changing it into a more immateriall and intelligible nature ; which is vniuersalitie, and looseth the particular and indiuiduall nature : as our stomackes when they receiue meate, change and alter the outward accidents of the nourishment to the owne nature, whereby it becomes flesh and blood. So the Soule when it conceiueth of a thing , it separateth all these dregges of particular circumstances from the body , and conceiueth it vniuersally in the minde. When a man looketh vpon a horse, hee seeth him of such quantie , of such a colour , and in such a place ; but when he is conceiued in the mind, then it is an vniuersall notion agreeing to all horses. As the thing conceiued in the minde is not visible, because it hath no colours, it is not audible because it hath no sound , it hath no quantitie, as bigge or little : So the Soule it selfe must be of this nature, without all these; quantity, quality, time, & place; & there-

therefore cannot bee corruptible.

Reason. 2.

If the Soule were mortall, then it should follow, that the naturall desire should bee frustrate, but the naturall desires (which are not sinnefull in the Soule) cannot be frustrate, *Natura nihil facit frustra, Nature doth nothing in vaine*; it should be in vaine, if there were not something to content it, which being not found vpon earth, must be sought for in heauen; therfore the Soule is immortall. A sinful desire cannot be fulfilled: as if one should desire to be an Angel; but naturall desires, (as the desire to be happy and to bee free of misery) cannot bee fulfilled in this life; therefore it must bee fulfilled the life to come: naturally every man desires to haue a beeing after his body is dissolved; hence is that desire which men haue to leaue a good name behind them, and so the desire that they haue that their posteritie be well, and that their friends agree and such: and from this naturall desire, come these ambitious desires in men who are desirous to erect monuments and sepulchres after their death, and, *to call their lands after their name, Psal. 19.12.* So *Abſalon* for a memorall of himselfe, set vp a pillar in the Kings dale, *2. Sam. 18.18.* And the poorest tradesmen hath this desire when hee can reach no higher, he will haue a stone laid vpon him, with his marke and name vpon it; this very ambitious desire in man is a testimony in his minde that hee acknowledgeth the immortalitie of the Soule.

Diff. 44.9.3.

Quest. *Scotus* moues the question here, how shall wee know that these naturall desires are agreeable to reason, and that they must bee fulfilled

filled because they are naturall?

Answ. He answeres, that this desire of the immortalitie of the Soule is naturall, because it longeth to haue man a perfect man; for man is not a perfect man, while hee hath a Soule and a Body ioyned together after they are separate, so that this desire cannot be a sinfull desire, because it is from the God of nature. Things without life seeke their preseruation, *secundum numerum*, in their owne particular being, and resist those things which labour to dissolve them; beasts againe desire the continuance of their kind *ut nunc*, onely for the present, they desire not the continuance of their kind perpetually; but man naturally desireth *esse absolutum suum*, his perpetuall being, included within no bounds.

The Soule is no bodily thing, therefore it is not corruptible; if it bee a body, it must bee finite, and consequently cannot haue an infinite power; but the power of the Soule is in a manner infinite in vaderstanding, comprehending not onely singular things, but the kinds of all things, and vniuersalitie; therefore the vnderstanding cannot be a Body, and consequently not mortall.

Obiect. But it may seeme, that the sunne and fire which are bodies, may multiply things to an infinite number; and therefore bodily things may haue power in infinite things, as well as intellectuall.

Answ. The fire may consume singular things, by adding continually fewell to it; it cannot *consumere species rerum*, the kinds of things. But this is

Reason. 3.

is the perfection of the vnderstanding, that it conceiuth not onely singular things, but also all kinds of things, and vniuersall things, (that in a manner are infinite,) and so where the vnderstanding receiuth these things it is not corrupted by them, neither corrupts them, but is perfected by them.

Reason. 4.

Every corruptible thing is subiect to time and motion; but the Soule is neither subiect to time nor motion; therefore the Soule is not corruptible: That the Soule is not subiect to motion it is cleared thus; motion hindereth the Soule to attaine to the owne perfection, the Soule being free from motion and perturbation is most perfect, and then it is most fit to vnderstand things; as the water the more cleare it is, it receiuers the similitude of the face more clearely. Therefore it was that *Eli-sba* when he was to receiue the illumination of prophecy, he called for a Minstrel, *2. King. 3. 14.* to play faire musick to setle his affections.

Reason. 5.

These things that are true, haue no neede of a lye to further them; but to vse the immortalitie of the Soule as a middle to further vs, to the duties which wee are bound to doe, were to vse a lie if the Soule were not immortall; for many religious duties which wee are bound to performe, require the contempt of this life, as the restraining of pleasures, which a man could not doe if hee had not hope of immortalitie, in which hee findeth the recompence of his losses. This perswasion of immortalitie, made the Heathen vndergoe death for the safetie of their countrey, and if our last end were onely in this life, then all that wee doe should be

be for this last end, to ayme at it, to procure it, and
neuer to crosse it : it were great madnesse in men,
to vndergoe so many hard things as they doe , if
they had not a perswasion in their hearts of this
immortalitie, if wee hope onely in this life, *Then of
all men we are most miserable*, 1.Cor.15. and if the
Soule were not immortal, Christ would neuer haue
commended him , who hated his owne Soule in
this world, that he may gaine it in the life to come,
Mark.8.35.

The Soule is immortall because God is iust; for
God being the iudge of all, *Gen.18.23.* it behoueth
him to punish the wicked, and to reward the iust;
but if God did not this in another life , hee should
neuer doe it; for in this life, *the wicked flourish, and
the iust are afflicted*, *Psal. 37.* therefore as God is
iust, there remaines another life, wherein the soules
of the godly are rewarded for wel-doing, the Pro-
phet saith, *1er.12.* concerning every mans reward,
*O Lord thou art iust when I plead with thee, yet let
me talke with thee of thy iudgements, why doth the
way of the wicked prosper, and why goeth it well
with them that doe wickedly.* To the which ob-
iection he answereth; (that hee may defend the in-
stice of God) *Gather them together as a flocke to
the sacrifice;* whereby hee signifieth that after this
life, they shall smart in the life to come, howsoeuer
they haue escaped in this life. So Christ in the pa-
rable, *Luk.16.* bringeth in *Abraham* defending
the iustice of God against the *Rich glutton*. *Mat.
22.32.33.* *God is the God of the living, and not the
God of the dead.* As Christ prooues out of this

X
Reason. 6.

+
Reason. 7.

place, the resurrection of the body ; so hence is clearly prooued the immortalitie of the Soule: for when God makes a couenant with his owne, it is a perpetuall couenant, therefore it is called a couenant of salt, to note the perpetuitie of it, *Num.18.19.* If these with whom God makes his couenant exsite not, then the couenant must of necessitie cease ; but the couenant of God indures for euer ; therefore these with whom he makes the couenant must liue for euer. God calling himselfe the God of the Patriarches after their death, *Exod.3.6.* then the Soules must bee immortall after the separation from the Body.

Reason. 8.

It is saide of *Iosias*, although hee was slaine in the battaile, yet, *He was gathered in peace to his fathers*, then hee must bee gathered to the spirits of his fathers who enioy peace, for hee was not gathered in peace in his body ; *For hee was slaine*, *2. Chron.35.* It is saide of *Abraham* onely that hee was gathered to the body of *Sarah*, *Gen.25.10.* but of the rest simply it is said, *they were gathered to their fathers* ; that is, their Soules were bound up in the bundle of life, *2.Sam.25.29.* which being well marked, is a good argument for the Soules immortalitie, and that it was knowne vnder the old Testament ; by the fathers here, are meant, *The spirits of the iust men made perfect*, *Heb.12.23.*

Reason. 9.
Quest. 1. Tuse.

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The Heathen most of them were perswaded of the immortalitie of the Soule. *Cicero* cited out of *Socrates*, that the Swanne was dedicated to *Apollo*, because shee sang sweetly before her death, like

like the children of God, who sing sweetely before they die ; being perswaded of this immortalitie, die pleasantly singing , their last most ioyfull song. And the *Romanes* when their great men died, and when their bodies were burnt to ashes , they caused an Eagle fleye and mount on high , to signifie that the Soule was immortall , and perished not with the body.

Obiect. If the Soule be immortall, how is it said to die?

Answe. The Soule of Man hath a twofold life, one *absolute*, another *relative*. The *absolute* or *essentiall* life of the Soule is never loosed, for the essence of the Soule is *Metaphysicall*, hauing a beginning but no end, hauing no corruptiō within it; the second sort of life which the Soule hath is *relative*, hauing relation to God , and getting grace from him, this life may bee lost , for it is not of the essence of the Soule, this last sort of life in the Soule, which to vs is *relative*, to Christ is *personall* and cannot bee lost. Some perhaps may thinke that this distinction may bee more shortly expressed, and more plainly , by the life of nature , and the life of grace; but they are mistaken , for both these sorts of liues, as well *essentiall* as *relative*, were naturall to *Adam* before his fall.

Our Soules are immortall substances, and as the *Chaldeans* say , in *codem cratera temperatas esse animas nostras cum cœlestibus*, our Soules are tempered in the same morter with the heauenly spirits ; therefore wee should not bee their seruants, neither should wee measure our condition by our weake

*Duplex vita, ab-
soluta et χ π α
seu relativa.*

Conseq.

A collation
betwixt the
first Adam and
old Adam

bodies ; but remember that wee haue spirits onely
subiect to him , *who is the Lord of our Spirits*,
Reuel.22.6.

The Soule is immortall; the *sadduces* he'd, that
the Soule was mortall, *Act. 23. 8.* and they saide,
Let vs eat, let vs drinke, tomorrow wee shall die ;
and the Apostle, *Cor. 18.23.* hath it in the present
tense, *morimur, we die* , to note the beastlinessse of
these wretches, who thought they shold bee quite
extinguished , both in Soule and Body presently,
like bea stis knockt on the head : and if any man as-
ked them , why then study you to keepe the
Commandements of God, seeing yee beleue not
the immortalitie of the Soule ? they answered , that
it might goe well with them in this life ; but men
now , who professe the immortalitie of the Soule ,
yet study not to keepe Gods Commandements ,
that it may goe well with them in the life to come.
Augustine professed , if hee were perswaded , that
the Soule were mortall, then of all sects hee would
make choyse to be an *Epicurian.*

C H A P. VIII:

Of the coniunction of the Soule with the Body

Prop.

Illust. I.

THe Soule is ioyned to the Body immedi-
ately.

The forme is ioyned to the matter with-
out any middle , but the Soule is the forme to the
Body : therefore the Soule is ioyned to the Body
without any middle. The

Conseq.

The Soule is ioyned to the Body; hence wee may gather that there are intellectuall Spirits or Angels which haue no Bodies, for if two things be ioyned together, the one perfect, the other more imperfect; if the more imperfect bee found alone, much more is the more perfect: we see that there are Bodies without Spirits; therefore there must bee Spirits without Bodies. Secondly, these things that are inseparable, the one cannot be found without the other, but these things that are accidentally ioyned together, the one may bee found without the other, as whitenesse and sweetenesse, are but accidentally found in Sugar, for whitenesse may bee found, where there is no sweetenesse, as in Snow; so sweetenesse may be found where there is no whitenesse, as in a Figge: therefore sweetenesse and whitenes are but accidentally ioyned together in the Sugar; so the Body & the Spirit are but accidentally ioyned together; therefore there are Spirits that subsist by themselues without Bodies.

Obiect. But how is the Soule ioyned accidentally to the Body, seeing the Soule is the essentiall forme to the Body which animates it.

Answe. The Soule, as the Soule is the essentiall forme to the body, and so it is inseparable, but the Soule as it is an intellectuall Spirit is accidentally ioyned to the Body, and may be separate from it.

Obiect. But it might seeme that the Apostle puts the Spirit betwixt the Soule and body, as a middle to ioyne them together, therefore the Soule and Body are not ioyned immediately. 1. Theſ. 5. 23. *Hee prayes, that God would ſanctifie them in*

*Duplex insepara-
bilitas, logica
et physica.*

*Inseparabile in-
gicum quod co-
gitationes potest
separari tantum
ut visibilis in
homine. Insepa-
rabile physicum
cum unum non
dependeat ab a-
lio necessario ut
nigredo in coru.*

their Spirits, Soules, and Bodies.

Ansiv. By the *Spirit* is not meant here a third thing, which ioynes the Soule and the Body together; but by the *Spirit* he meanes the gift of sanctification, which is through the whole Man both in Soule and body opposite to the *Old Man, Rom.7.*

Conseq.

••

Prop.

Illust.

Anima vegetativa et sensitiva, est virtus seminis, preparans materiam ad recipiendam formam intellectualem.

The Soule is ioyned immedietly to the Body, therefore *Averrois* erred, who held that the phantasies or imaginations were a middle to ioyne the Soule and the Body together. So these who held that the Soule was ioyned to the Body, by corporall Spirits: and so these who held that they were ioyned together by light.

The Soule being one, yet hath three distinct Faculties, the *Vegetative, Sensitive, and Reasonable faculties.*

In the conception the *Vegetative* and *Sensitive* faculties are virtually in the seed, vntill the fortieth day, and after the fortieth day the reasonable Soule is infused, they giue place and it animates the Body; *Exod.21.22.* If two striue together, if one of them strike a woman with child that shee part with her child, and there be no hurt, neither to the mother nor to the child, then the striker shall not die, but if there follow death of either of them, then the striker shall die. If shee part with the child before it bee quicke in her belly, then shee shall not die; but if it be a quicke child, and shee part with it, then hee shall die. *Physitians and Canonists* hold, that before the fortieth day it is not a liuing child; It is then callen *Golem, Psal.139.16. Massa radis, corpus imperfectum*, before the members bee fashioned in it;

it; The 70. read these wordes, *Exod. 21. 22.*
Ιεροτεμνη, Non signatum, which they referre to the imperfect chld when the woman abhorts; and the Rabines call it *Asman*, which word they borrowed from the *Greekes*, as money not sealed or stamped; therefore the Law saith, *Si exierint jenadéha, nati eius, her sonnes*, the Law then meaneth of a perfect and a formed Infant, when a reasonable Soule quickens it; Why shold one giue life for life, when as yet the life is not perfect? *Adams* body perfectly fashioned, saith *Augustine*, receiued life and not before. So Infants bodies perfectly fashioned receive the reasonable Soule.

The Soule is ioyned to the Body to make vp one person.

The Soule is not in the Body, as a man dwelling in his house, or a Sayler in the shipp; for a house will stand without the man, but the Body decayeth without the Soule; shee is not in the Body as the Spider in her webbe, as *Ghalcidius* held, determinate to one part of the Body, and from thence giuing vertue and influence to the whole Body; as the Spider dwelling in the middle of her Cob-web, feeleth the least touch in the webbe, either within or without: Neither dwels the Soule in the Body as water into a vessell; or as one liquor into another; or as the heate in the fire; but as the morning light imparts her beames here and there, and in an instant doth vnite her selfe to the transparent ayre, in all and every part thereof, still resting whole when the ayre is diuided, abiding pure when the ayre is corrupted. So the Soule filleth

Prop.

Illust.

the

the Body, being all in all, and all in every part ; and as the Sun bringeth the light from aboue, although we behold it the ayre ; so the Soule springs from the eternall light, although thee shew her powers in the Body ; and as the Sunne in diuers places worketh diuers effects, here Haruest, there Spring ; here Euening, there Morning ; so doth the Soule in our little world worke diuersely, vpon diuers obiects, here shewes attracts, there shewes decocts ; here shewes quickens, there shewes makes to grow ; the light shines by it selfe, without the ayre, but not the ayre without the light ; so the Soule liues by it selfe, but the body cannot liue without the Soule. But as in all comparisons there is some dissimilitude, so it is here ; for the light is but a qualitie, but the Soule is a substance, the light comes from the substance of the Sunne, but the Soule is not of the Essence of God. This coniunction betwixt the Soule and the Body is so neere, that it makes vp one Person, and this is the reason, why *the Soules long for the Bodies. Reuel.6.10. To bee ioyned againe to them in the resurrection.*

Conseq.

The Soule was ioyned to the Body to make vp one Person and to dwell perpetually in the Body, but since the fall, the Soule is from home in the Body, *and absent from the Lord. 2. Cor. 6.*

The Soule is appointed onely to animate one Body.

The Body of a fles, must onely haue the life of a fles in it, the Soule of a Man cannot animate the Body of an other Man, or an Elephant, *Materia individuales ejusdem species sunt ita determinatae,*

Prop.

Illust.

*Anima non est
vniuersaliter omni
corpori sed organo-
nico, et naturali
ad suceptionem
corporis apta.*

vt

ut nullam aliam formam ejusdem speciei recipere possunt, that is, Every Body of that same kind is so determinate, that it cannot receive any other forme of the same kind, but the owne.

The Soule can animate no Body but the owne body of it ; therefore they erre who thinke that the Soule of Man may enter into the Body of a beast and animate it, 2. the Pythagorians and the Jewes erre , who held that the Soules went from one Body to another. *Mark.6.16.*

The Soule was placed in the Body, to animate and to rule it.

There are two things required in a forme. First, that it giue a being to the matter. Secondly , that the forme and matter make vp one thing ; so doth the Soule of Man giue being to the Body, & makes vp one Person with the Body.

Obiect. But seeing the Soule is a spirituall thing, and the Body corporall of two different natures, how can they make vp one Person ?

Answe. The more excellent that the forme is, the more nearely it is ioyned to the matter, and makes the nearer coniunction with it. So the Soule of Man ioyned with his Body makes a more stricte coniunction then the life of a beast ioyned with his Body. But if the Body were of that same nature with the soule, it shuld not make vp one person , as the life of the beast ioyned with the Body makes not vp one Person, because of the basenesse of the forme which is onely drawne out of the matter.

Wee beleene that Christ tooke vpon him the
K nature

Conseq.

Prop.

Illust. 1.

Illust. 2.

nature of Man ; and therefore a Soule : which would not follow if the Soule were not an essentiall part of Man , but onely a ruler of the Body, Christ's Diuinitie might haue ruled his humanitie; But *Apollinaris* was condemned , for taking away of Christ's Soule, and putting onely his Diuinitie in place of a Soule to rule the Body.

There are some formes which rule only the Body, but doe not animate them, as the Angels, when they tooke Bodies vpon them ; *Angelorum operationes in corporibus non fuerant vitales* , These things which the Angels did in the Bodies were not vitall ; They ruled the Bodies , but they informed them not, and they onely moued the Bodies. Secondly, there are some formes that informe things but do not rule them, as the formes of things without life. Thirdly, there are formes which informe and rule, as the Soule of Man in the Body.

Obiect. It is saide that the Angels did eate and drinke , *Gen. 18.* Therefore they haue exercised these vitall functions in the Body.

Answe. Theodore answers ; *Metaphorice non propriè dicuntur edere* ; They are saide to eate by way of metaphore , but not properly ; because of the manner of the true eating ; and the Philosopher saith, *Vox est actus animati corporis* , The voyce is the acte of the liuing creature ; but when a Lute giueth a sound , it is but metaphorically a voyce (saith hee:) So the eating of the Angels was but metaphorically a eating, for they eate not to digest, or to nourish these Bodies.

Conseq.

In this that the Soule is ioyned to the Body as the

*Ariboit. 2. de
anim.*

the forme, wee may admire the meruailous worke of God, for if *David* wondred at the meruailous fashioning of the Body in his mothers wombe, *Psal. 139.* much more may wee admire the meruailous coniunction of the Soule with the Body, for wee may obserue that the highest of the lowest kind, is ioyned alwayes to the lowest of the highest kind, as the lowest of liuing creatures (which haue life) is the shel-fish ; as the Oyster differeth little from the life of the plant, it comes nearer in order to the beast then the plant doth, because it feeleth ; therefore it is well saide by one, *Sapientia Dei coniungit fines superiorum principijs inferiorum* ; *the wisedome of God hath coniogned the ends of the superior with the beginning of the inferior* ; as the shel-fish to bee the basest amongst the sensitiu, and more noble then the vegetatiue. So the Body of Man is the most excellent and highest in degree of the inferior creatures ; the Soule(agine) of Man is the lowest of intellectuall Spirits; marke then how these two are ioyned together. Therefore fitly the Soule of Man hath beene compared by some to the horizon, for as the horizon separates the vpper parts of the world from the nether, to our sight, and yet the sphere is one ; so doth the Soule separate the intellectuall substances from the earthly bodies, and yet it is one with them both. And as *Hercules* was saide to bee, *Partim apud superos partim apud inferos* ; so is the Soule, partly with the Spirits aboue, and partly with the Bodies below.

The Bodie ioyned to the Soule, maketh the Soule a complete Spirit.

K 2

The

Tbo. Aquin son.
tra gen.

Prop.

Illustr.

The angels without bodies are *spiritus completi*; but our Soules without the Bodies are incomplete spirits. The Angels when they assumed Bodies, i was not to their perfection, but for their ministry. *Nos quibus juventur sed quibus invent*, Not that they were helped by these Bodies, but that they might helpe vs. They have a double action, one of contemplation, another of ministry; for contemplation, to behold the face of God continually, *Math. 18.10*. They tooke not Bodies vpon them, but onely for their ministry to vs; but the Soule of Man is an incomplete Spirit, without the Bodie.

Prop.

The Soule was ioyned to the body, to goe vpward to God, and not to bee depressed by the Bodie.

Illustr.

When water and oyle are put together, the oyle being more aieriall goeth aboue, and the water being heauy goeth vnder; so the Soule being more celestiall went vpward, and was not drawne downe by the Body, when Man stood in innocency.

Prop.

Illustr.

Anima est similes in essentia et multiplex in potestate.

The Soule hath sundry operations in the Body. When it groweth, it is called *anima*; when it contemplates, it is called *a spirit*; when it leeth and heareth, it is called *sense*; when it is wise, it is called *animus*; when it discernes, it is called *reason*; when it remembers, it is called *memory*; when it assents lightly, it is called *opinion*; when shee defineth a truth by certaine principles, then it is called *judgement*.

Prop.

God hath wisely placed the faculties of the Soule and the Body.

He

Iust.

Hee hath placed the *intellectuall facultie* in the *Braine*, as highest ; the *affectiones* in the *Heart*, the *naturall part* in the *Liver* and *Stomache* ; hee hath placed the *understanding* in the *Head*, as in the *throne* in the *Heart*, as in the *chambers* ; but the rest of the *inferior faculties* hee hath placed *below*, as it were in the *Kitchen* : and as it were an *unseemely* thing for a *Prince*, to be sitting in the *Kitchen*, and never to minde matters of *estate* ; so it is a *base* thing for the *Soule* to haue minde of nothing but of *eating* and *drinking*, and to chuse *Mari* her *part*, but never *Masies*, *Luk. 1 c. 42.*

Man before his fall liued the life of *God*, but since the fall he liues onely the *naturall life*, and few liue the life of *grace*. There is so litt'e life in the *shell-fish*, that wee cannot tell whether they liue the life of the *plant* or the *sensitive life*. So the life of *God* is so *weake* in many men ; that wee cannot tell whither it bee the *naturall life* or the *spirituall life* which they liue. *Zeuzes* the Painter painted *grapes* so lively, that hee deceiued the *birds*, and made them come fleeing to them. *Dedalus* made ~~aniamal~~, images moouing by themselves, he made men belieue that they were liuing ; but *Pigmalion* made an image so lively, that hee fell in loue with it himselfe. So hypocrites which liue onely the life of *Nature*, they will so counterfeit the actions of the *faithfull*, that they make men belieue indeed that they liue the life of *God* ; and sometimes they deceiue themselves, thinking that they are liuing when indeed they are dead : the *quickening power* of the *Soule* c'sires onely *being*, and so it rests ;

A collation be-
twin the inno-
cent, and old
ad 24.

the sense would not onely be , but also be well ; but the vnderstanding aspires aboue all these to eternall blisse , and these three powers make three sorts of men ; for some like plants doe fill their veines onely ; some againe doe take their senses pleasure like beasts onely ; and some doe contemplate like Angels: therefore the Poets in their fables do faine, that some were turned into flowers , others into beasts, and others into Gods.

C H A P. IX.

*Of the end of Mans Creation.**Prop.**Illust. I.*

*Duplex est mo-
tus, rectus, et cir-
cularis.*



An was created to serue God.

A circle is more perfect then a line , for a circle returnes backe to the point whence it began; but a line is more imperfect , neuer returning to the place from whence it began. Man and Angels returne backe to God who made them , like a circle , but the beasts are like a line going streight forward , neuer looking backe to God againe, who made them. It is true , some make the circle of a small circumference , and returne to God soone after they came foorth from him ; others againe make it as large as the world , and runne through all things, seeking blessednesse ; but finding none, after a large and wearisome compasse , they returne to their maker at last, as *Salomon* did when he had prooued all vanities. But the most part are like the beasts,

beasts, comming from God as a streight line , but neuer returne backe to him againe , and therefore are miserable eternally. The beasts content them-selves with their owne proper obiects, neuer loo-
king to God.

Therefore when beasts in the Scriptures are brought in praysing God, *Psal. 148.* It is onely to stirre vp Man that he may praise God.

All the creatures in some sort returne to God, in so farre as they resemble him in their being ; but because God is a most wise and vnderstanding Spi-
rit, it was necessary that a visible Creature should bee made like to him in vnderstanding, who should turne about againe, to praise and honour him ; and not onely to be an occasion of his praise (as the beasts are,) but should directly praise him.

Man before his fall was directly carried to the right end ; but since the fall other visible creatures are carried to their proper ends: but Man now neg-
lecteth his proper end , wherefore hee was created, and is led forward by the inuentions of his owne heart.

So much of the Soule and Body of Man , and their threefold estate , in Creation, Fall , and Re-
stauration : wee come to the Image of God , by which hee comes to bee participant of the na-
ture of God.

Conseq.

Illust. 2.

A collation be-
twixt the iano-
cent and old
Adam.

CHAP.

C H A P. X.

Of the Image of God in Man.

Prop.

Illust. 1.

*Duplex imago,
essentialis, & personalis.*

An in his Creation was made in holiness, to the *Image of God*, and to beare rule ouer the rest of the visible creatures.

God hath an *essentiall Image*, and a *personall Image*; his *essentiall Image*, is holiness, and righteousness, common to all the three persons; his *personall Image*, is Iesus Christ: When Man is said to bee made to the *Image of God*, hee is to bee vnderstood to bee made according to the *essentiall Image*; and not to his *personall Image*: for if it were meant of his *Personall Image*, then as *Augustine* markes well, hee would haue said, *Let vs make Man to my Image, & not to our Image*; But Man being restored to the *Image of God* againe, is restored both to the *essentiall Image*, and is conformed to the *Image of his Sonne Christ Iesus*, *Rom. 8.22. Those whom he fore-knew, bee predestinated to be made like to the Image of his Sonne*.

Illust. 2.

Duplex est similitudin secundum naturam et in cognitione.

The similitude of one thing is found in another two manner of wayes. First, when one thing is like to another in nature; as when the fire burnes the wood, the heate in the wood is like in essence with the heate in the fire. Secondly, one thing is like to another in knowledge and vnderstanding, as when wee feele or see the fire burn: ing. Now the goodness of God is communicated to his creatures, not only

only by the giving them *being*, but also in giuing the *holy knowledge* in some measure like vnto himselfe, & in this principally cōsists the image of God.

There is a twofold *similitude*; the first is *naturall*, the second by *representation*; the *naturall similitude* is when one thing is like to another by nature, as one egge is like another: and this is twofold; either *perfect* or *imperfect*; *perfect* as as betwixt these things that are of the same kind, as the Sonne is the perfect Image of his Father, 2. Cor. 4.4. *Imperfect* is that which is somewhat like in nature, and by way of *analogie* to that which is *perfect*, as created wisedome in Man hath some *Analogie* with the increased wisedome in God, Colloff. 3.10. A *similitude by representation*, is when things are represented to the minde, and this *representation* is either *obiective* or *formall*. *Obiective* when one maketh a *similitude*, according to the patterne which hee hath before his eyes; and this is seene in artificiall things, as when *Ahaz*, 2. King. 16. made an Altar, according to the patterne of the Altar which hee saw at *Damascus*. A *formall representation* of a *similitude* is, when the minde formes the *similitude* of a thing; and this kind of *similitude* in the minde, is more abstractiue and perfect then the former; and the *obiective* dependeth vpon this, for every externall *representation*, proceds from a *formal* and inward *representation* in the minde, as when they made the golden *Calfe*, Exod. 32. First, they carried the *formall representation* of this *Calfe* wirth them out of *Egypt*, and they made the *obiective similitude* of it in the

Illust. 3.

Duplex est similitudo naturalis, et representativa.

Duplex est similitudo naturalis, perfecta aut imperfecta seu analogica.

Duplex similitudo representativa, obiectiva, et formalis.

wildernesste. So when *Moses* receiued the patterne of the Tabernacle from God on the mount, he kept the *formall representation* of it in his minde : but when hee erected it and set it vp according to the patterne, *Exod. 39.42.* this was the *obiective representation*. Now when it is saide, that *Man* was made according to the *Image of God* ; *Gen. 2.* It is not to bee vnderstood that he was made according to the *perfect Image of God*, for *Christ* is onely the *perfect naturall Image of the Father*, *Heb. 1.* but hee was made to his Image by way of *Analogie*, not expressing his *Image* fully and naturally. *Man* was not made to the *Image of God obiective*, because God had no patterne without himselfe to make him by ; hee was made to the *Image of God formally*, when hee was made to the *exemplar* that was in the mind of God.

Prop.

Illust. 1.

*Et aliquid sit
imago vestra
reparatur, 1.
ut sit simile, 2.
ut procedat inde
aut naturaliter
aut artificialiter,
ut illud ipsius
similitudinis repre-
presentetur.*
*In imagine sunt
exemplar electum, 2. na-
turaliter repre-
sentatur, 3. parti-
culariter.*

A similitude differeth much from an Image.

An egge is like to another egge, yet it is not the image of another egge ; for the one is not of the other, neither can we know in particular this egge from that egge : for that which is the *Image* of a thing ; first, it must bee like it ; secondly, it must bee from it, either *naturally*, as the reflex of the countenance in the glasse ; or *artificially*, as the seale in the waxe from the seale it selfe. When it is the image of a thing made by *art*, it representeth not the thing *artificially*, but *naturally* ; for the image of *Cesar* is not *ex instituto*, the image of *Cesar*, at the appointment or pleasure of the Painter ; for then any signe which the Painter should make, should bee the image of *Cesar* ; but *art* must imitate

imitate *nature* as neare as shee can : so that the image is the image in so farre, as it naturally represents. Thirdly , it must represent in particular the thing it selfe.

There are foure wayes to take vp the Image of God in Man. First, we know a man *in vestigio*, by the print of his foote ; Secondly , wee know him, *in umbra*, by his shadow ; Thirdly , wee know, *in speculo*, in a glasse ; Fourthly, wee know him, *in plio*, in his Sonne. We know a man *in vestigio*, by the print of his foote , *Speciem hic cognoscimus sed non individuum*. We know that a man hath beene there and not a beast, but wee know not this or that man by the print of his foote. Wee know a man, *in umbra*, by his shadow ; here wee take vp somewhat more of man then wee did by the print of his foote , as wee know it is the shadow of a man, and besides this, his quantitie how tall hee is ; but we know not in particular by the shadow this or that man. The creatures they are but the shadow of God , they demonstrate to vs that there is a God , and they shew to vs his greatnessse and power, but no more. Wee know a man *in speculo*, in a glasse ; when wee see the image of his face in the glasse , here wee discerne and know him more particularly. Man in his first Creation was like to this image : When we see a mans sonne that is begotten of his father , that is the most liuely representation of a man, when hee represents his person, manners and all, and so Christ is the personall and naturall image of the Father ; and Man renewed, is the image of Christ.

Illust. 2.

Qua viae modis
deu cognoscimus
1. in vestigio, 2.
in umbra, 3. in
speculo, 4 in filio.

Conseq. 1.
Epiph. b. 70.

Man was made in holinesse to the Image of God ; therefore the *Anthropomorphite* (who thought man was made to the image of God according to his Body , thinking that God had had also a Body) were in a grosse error ; for when as in the Scripture there are feete, hands , and eyes attribute to God , it is but by way of metaphore or borrowed speech ; otherwayes, as *Theodore* marketh well, wee should bee forced to ascribe a monstrous body to God , because hee is saide to haue wings, to haue pennes, *Psal. 18.* and to haue seuen eyes, *Zach. 4.*

Conseq. 2.

Hieron. Olearior
in Gen. 1.

The image of God is not properly in the body but by reflex, therefore these also are mistaken who thinke that God in the Creation tooke vpon him the visible shape of a Man , and according to that shape made Man, for man was made according to the image of God in his Soule , and not according to the shape of his Body.

Conseq. 3.

These who thinke that man was made to the image of God (that is according to the humaine nature of Christ which hee was to assume of the *Virgin Mary*) erre also , for God saith not, *Let us make Man to thy Image, but, to our Image.* Secondly, the Sonne of God according to his humaine nature , is said rather to be made according to the likenesse of other men, *Phil. 2.7.* It is true that by grace *thesewhom he foreknew he predestinate to bee like the Image of his Sonne,* *Rom. 8.*

Accollation be-
twixt the inno-
cent, old, and
renamed *Adam.*

Adam when hee was made to the Image of God in his first Creation, was like to the Moone in the full ; Man fallen before regeneration, is like the Moone

Moone in the coniunction, altogether obscured by Sunne, the image of God then is defaced and blotted out in Man by sinne: the image of God in Man restored, is like the Moone waxing and growing by degrees till thee come to her perfection. But as in every similitude there is some dissimilitude, so it is here, for when the Moone is in the coniunction, shee is nearest to the Sunne, her light and life, and is more illuminate by his beames, then in the opposition, although it seeme not so to vs; and therefore the Church is well compared in her perfection, to the Moone in her coniunction. Againe, the dissimilitude would bee marked, because the Moone in her fulnesse is in opposition, furthest from the Sunne; but the Church in her *Plenilunio* of grace, shee is nearest the Sunne of righteousness. The Moone in her coniunction is nearest to the Sunne; but the Church in her coniunction being darkned by sinne, is furthest from her Spouse the Sunne of righteousness.

The first Adam was made a lining Soule, but the second Adam was made a quickning Spirit. *Cor. 14.* that is, the *first Adam* in his Creation could haue begotten children to his owne image, in holinesse, and righteousness; but could not haue giuen them perseveraunce, and continuance in grace; but the *second Adam*, *that quickning Spirit*; as hee begets children to his owne image, so he giues them perseveraunce in grace, that they fall not away againe.

Of this we may gather, if *Adam* had not sinned, his children might haue sinned; for his poste-

A collation
betwixt the
Innocent and
second Adam.

Conseq.

Prop.

Illust.

A collation be-
twixt the inno-
cent, second,
and renewed
Adam.

ritie by generation, could have gotten nothing from him, but that which hee had himse'fe; but *Adam* had not this gift of confirmation to continue; therefore hee could not propagate this to his children, *Effectus non potest esse perfectior causa*, For the effect cannot be more perfect then the cause.

The Image of God consisted in perfect holines, and knowledge.

Man was not to grow in holiness, as hee was to grow in knowledge; for hee was fully holy, and had all the perfections of it, which was requisite in a Man.

The first *Adam* was holy, ~~is~~, fully; but not ~~is~~, hee had not the gift of confirmation in holiness, to make him continue to the end. Iesus Christ the second *Adam* was holy, ~~is~~ & ~~is~~, he was full of grace and holiness, and could not fall from his holiness: but the renewed *Adam* is holy, ~~is~~ & ~~is~~, he is but renewed in holiness in part, and through Christ hee cannot fall from his holiness.

C H A P. XI.

of the knowledge of Adam in his first
Creation.

Prop.

Illust.

THIS Image of God made *Adam* to have perfect knowledge, both of God and his creatures.

There is a perfection in parts, and a perfection in de-

degrees: he had all the perfection in parts of knowledge before his fall, but hee had not then attained to the perfection of degrees in his knowledge, because he was not confirmed in grace.

His knowledge was obscure, comparing it with the light which shoulde afterward haue beeene revealed to him; for these principles of knowledge which he had, were both common and imperfect: if they had beeene singular, they had not beeene principles but conclusions. If they had beeene cleare, they had not beeene principles but meanes.

The Image of God in *Adam* was either inward or outward, his inward Image was either in his vnderstanding, will, and affections or passions. His outward Image was in his dominion ouer the creatures (spoken of in the second part.) In his vnderstanding consisted his knowledge.

Adam had knowledge both of God, and of his creatures; his knowledge of God was either his inbred knowledge, which was naturall, or his acquired knowledge, by the creature; or his revealed knowledge, either of God or of his creatures: of euery one of these in order, and first of *Adams* inbred knowledge.

Illust. 2.

CHAP. XII.

Of Adams inbred knowledge of God.

Man before his fall, had an inbred knowledge of God, before hee knew him by his creatures, or any other teacher.

Prop.

Illust. 1.

*Principia dedeo-
reclivant per se
notari vel scientia-
rum non*

Illust. 2.

*Duplices esti intel-
lectus, agens, et
possessus.*

As light is the first obiect of the eye, and not the light of the Sunne or Candle. So God is the first obiect of the mind, but not this or that way revealed, by his creatures, or by his word.

The principles of things, are either manifest in themselues onely, or, they are manifest to vs; that *there is a God*, is a principle manifest in it selfe, because there is no need of a middle to prooue it. But it is not a principle knownen in it selfe to vs, because we must vse middles, that this principle may be stirred vp in vs.

The first principles which we haue of God, are naturally inbred within vs; but the first principles of other sciences arise without from the senses. *Principia de Deo, et principia scientiarum ex oppo-
sitione differunt; cognoscimus deum, per extromissionem,
cognoscimus scientias per intromissionem.* The knowledge of God wee haue it by extromission; but the knowledge of the first principles wee haue by intromission. The vnderstanding at the first is voide of all formes, yet is capable of all formes; as the eye being voide of all colours, yet is capable of all colours; the way how the vnderstanding receiuers these formes into it is thus, the sense lets in the particular obiects to the imagination where they are more refined, then they were in the sense; and by the light of the intellectuall agent, the possible facultynow actually vnderstands. As the woman in the Gospell who lost her groat, could not haue found it againe vntill the candle was lighted: so this possible power in the vnderstanding, could receive no obiects from the imagination, vniel

vnlesse this light interuened, and thus the first principles of sciences are bred in the minde; for if I had neuer seene with my eyes, *totum, the whole,* I could neuer lay vp this first principle in my minde, that, *the whole is more then the parts.* So that all this knowledge comes from the sense first, and that maxime holds true, *Quicquid est in intellectu, prius fuerat in sensu.*

Obiect. If all our knowledge comes from the senses, how are these principles said to be naturally in Man?

Answe. They are saide to bee naturally in him, because they are framed in the minde, without any reasoning or discourse; but the conclusions drawn from these, are made vp by discourse, and are not alike amongst all men, as the first principles are.

Obiect. If all our knowledge of things come by the sense, how is it then that the man in the Gospell, who was borne blind, when hee began to see, said that, *hee saw men walking a farre off like trees;* *Mark.8.24.* If he had not had some notion of trees in his minde without helpe of the senses, how could he compare men to trees?

Answe. This notion which hee had of trees was by other senses, as by feeling and hearing; but if he had beene both deafe and blind, &c. He could haue had no notion of trees, as no blind man can iudge of colours.

The principles of sciences, are not naturally inbred in vs, therefore *Plato, Origen, and Auerrois,* erred, who held that the Soules were from eternal, and the principles of all sciences, were from all e-

*such ideas.**Conseq.*

ternitie, inbred with them ; and to learne was onely to remember, and an actuall knowledge of these imprinted notions. His comparison then, cleares not the purpose well, if a master were to seeke his fugitiue seruant in a multitude, it were in vaine for him to seeke him, vnicle hee had some pre-notions of him, in his shape and fauour ; or carried some picture drawen by others. So vnfesse something were drawen within vs, wee could neuer take vp these things without ; but there is no such principles drawen in our minde at the first, vntill they bee formed out of the imagination, and laide vp in the minde ; and by these we may enquire, after that which we vnderstand not.

Conseq. 2.

WEE vnderstand nothing but by intromission through the Senses to the vnderstanding ; then Adams knowledge which hee had of all the creatures when hee awaked out of his sleepe, was an extraordinary infused knowledge, and was not naturali to him : But the first knowledge of God is inbred with vs, and is enlightened with that first light, which enlightens all men comming in the world, John 3. 19.

A collation be-
tweene the in-
nate and the
Adams.

This inbred knowledge, which Man had of God before his fall, is most obscured now since the fall ; as hee who writes with the juice of an onion, the letters cannot bee red at the first, vntill the paper be holden to the fire to dry the letters, and then they appearre legible. So this is written with the point of a diamont (as it were) in the

Choir read it at the first, vntill it be legible.

sider the creatures more nearely, and to waken that which is lurking within them ; The Poets say, that *Oedipus* knew that hee had a father, but hee knew not, that *Laius* was his father ; So Man by nature knoweth that there is a God, but hee knoweth not the true God.

Quest. Whither is this inbred knowledge which wee haue of God ; or the knowledge which wee haue of him by the creatures more cleare ?

Ans. This inbred knowledge is more obscure, then the knowledge which wee get by creatures. The first sort of knowledge which wee haue of God now, is *universale confusum*. Example, when wee behold a man asfurre off : first, we take him vp to be a creature, then wee take him vp to bee a living creature, and then to bee a Man, and at last to bee *Peter* or *John* : here wee proceed, from the *universall* to the *particular*, from that which is confus'd, to that which is more cleare and distinct. So the first fight, which our-mind doth get of God now is but an obscure and confus'd fight, as that which the *Athenians* had of God, Act. 17. when they worshipped, the unknown God, to that of the *Samaritan*, Ioh. 4. They worshipped their *new god* *that*. Then we are led by the creatures, from the more cleare to taxise them as who it is called *the unknown God*. So, first wee haue *universale confusum*, and then *particular*, then again *confusum*, and then *particular*. The Philosophers, when they haue a question to be resolved, they haue first

*Rom. 1,20. deum
negarunt, non ex
habitu nature,
sed ex affectu
malitia.*

*Duplex est uni-
versale confusum
et particularium.*

ternitie, inbred with them ; and to learne was onely to remember, and an actuall knowledge of these imprinted notions. To his comparison then, cleares not the purpote well, if a master were to seeke his fugitiue seruant in a multitude, it were in vaine for him to seeke him, vniuersall hee had some pre-notions of him, in his shape and fauour ; or carried some picture drawen by others. So vntesse something were drawen within vs, wee could never take vp these things without ; but there is no such principles drawen in our minde at the first; vntill they bee formed out of the imagination, and laide vp in the minde ; and by these we may enquire, after that which we vnderstand not.

Conseq. 2.

Wce vnderstand nothing but by intromission through the Senses to the vnderstanding ; then Adams knowledge which hee had of all the creatures when hee awaked out of his sleepe, was an extraordinary infused knowledge, and was not naturall to him : But the first knowledge of God, is inbred with vs, and is enlightened with that first light, which enlightens all men comming in the world, John 3.9.

A collation betwixt the innocent and old Adam.

This inbred knowledge, which Man had of God before his fall, is most obscured now since the fall ; as hee who writes with the iuyce of an onyon, the letters cannot bee red at the first, vntesse the paper be holden to the fire to dry the letters, and then they appeare legible. So this is written with the point of a diamont (as it were) in the hearts of all men, that (there is God,) although they cannot read it at the first, vntill they begin to consider

lder the creatures more nearely, and to waken that which is iurking within them ; The Poets say, that *God* *plus* knew that hee had a father, but hee knew not, that *Latius* was his father ; So Man by nature knoweth that there is a God, but hee knoweth not the true God.

Quest. Whither is this inbred knowledge which wee haue of God ; or the knowledge which wee haue of him by the creatures more cleare ?

Answe. This inbred knowledge is more obscure, then the knowledge which wee get by creatures. The first sort of knowledge which wee haue of God now, is *vniuersale confusum*. *Example*, when wee behold a man afarre off : first, we take him vp to be a creature, then wee take him vp to bee a liuing creature, and then to bee a Man, and at last to bee *Peter* or *John* : here wee proceed, from the vniuersall to the particular, from that which is confused, to that which is more cleare and distinct. So the first fight, which our minde doth get of God now is but an obscure and confused fight, as that which the *Athenians had of God*, Act. 17. *When they worshipped, the unknownen God* ; so that of the *Samaritanes*, Ioh. 4. *They worshipped they knew not what*. Then we are led by the creatures somewhat more clearely to take them vp, which is called *vniuersale abstractum*. So, first wee learne particular things by sense, and then vniuersall things by our vnderstanding ; The Phiosophers found out a sort of reasoning by induction ascending frō the particulars to the general, as *Socrates* is a liuing creature, *Plato* is a liuing creature ; therefore all men are li-

*Q. 1. ad deum
negundi, non ex
habitu naturae,
sed ex affectu
malitia.*

*Duplex est uni-
versale confusum
et abstractum.*

*Cognoscimus
particularia per
sensem, et uni-
versalia per in-
tellectum.*

Duplex ordo, in-
ventionis, et au-
scultationis.

Fonseca lib. 2.
q. 2. s. 8.

Ordo compositi-
onis et resoluti-
onis, sicut ab uni-
versali, ad parti-
culare, et contra.

Prop.

Illust. I.

Necessitas pe-
nit physicarum ca-
ritatis, moralis
philosophiam de-
celerat, et psycholo-
giam.

Triplex mytholo-
gia, physica, mora-
lis, et medie-
juncta.

uing creature; *Plato* is a liuing creature; therefore all men are liuing creatures. Here we goe from the particular to the generall, and so wee proceed thus from the creatures to take vp what God is. There is a twofold order in discipline; first, the *order of inuention*, as these who finde out arts, begin at these things that are most knownen to our sense and most familiar to them; the second is the *order of bearing*, as when a master proceeds in teaching his schollers from the cause to the effect. In the first, wee proceed from the *compounds* to the *simple*, from the *particulars* to the *generall*; but in the last, we proceed from the *simple* to the *compound*, and from the *vniuersall* to the *particular*; in the first we compound, in the second wee deuide. When wee learne by the creatures to take vp God, it is *ordo inuentionis*; but when God teacheth vs in his schoole, and instructs vs by the eare, this is a more perfect kind of learning, this is called *ordo au-
scultationis*.

Man by nature, hath sought out and polished, all other sorts of arts and sciences since the fall; but the knowledge of God, they haue detained captiue, and more and more obscured it, *Rom. 1.18.*

First, they found out *Physick*, & *necessitie* bred this; then they found out *morall Phylosophy*, *civili-
tie* bred this; then they found out *Mythologie* or *fa-
bulous theologie* and *delight* bred this. This *My-
thologie* againe, they deuided three manner of
wayes; first, *Physically*, as *Homer* brings in the
Gods fighting, thereby hee meant the fighting of
the Elements, winds and raines. Secondly, moral-
ly,

ly, when they placed, *Virgo Iustitia* the daughter of *Jupiter* betwixt *Leo* and *libra*; they signified that Iustice had a hand both in fortitude and equitie. Thirdly, *Theologically*, as *Jupiter* begate *Venus* vpon the froth of the Sea; whereby they signified, when the gods beget any good motions in the hearts of men, there is nothing but vacuitie and froath in them, no preparation nor disposition to goodnesse; but the knowledge of God is more and more obscured in Man since the fall.

C H A P. XIII.

Of Adams acquired knowledge of God by the creatures.

An before his fall, knew God by the creatures.

Wee are led to take vp God sundry wayes; First, *Per viam negationis*, as God is not this, nor this; therefore hee is this: the Scriptures proceed thus in describing God, as, *God cannot denie himselfe*, 2.Tim.2.13. *God dwells not in houses made with hands*, Act.17. *God neither sleepes nor slumbers*, Psal.121.4. Here we proceed as the caruer of an image doth, hee cuts off this and this, to make it thus: and for this purpose they apply that of *Sereca*, *Deus est id quod vides, et quod non vides*; *God is that which thou seest, and which thou seest not*; by affirmation wee know what a thing is, and how it is distinguished from other things; but

Prop.

Illust. 2.

*Tribus modis per-
venitur ad cog-
nitionis Dei.*
*1. per viam, ne-
gationis.*

when wee proceed by way of deniall, wee distinguih a thing from other things, but know not what it is. *Anselmus* sheweth this way of negation very excellently; *Circumspicit anima mea, et non vidit pulchritudinem tuam*: auscultat et non audit harmoniam tuam; olfacit et non percipit odorem tuum, palpat et non sentit levitatem tuam, habes enim haec in te domine deus modo in effabili: that is, *My Soule looketh round about and seeth not thy beauty, it harkeneth and heares not thy harmony, it smels but smels not thy sauour, it feeles but feeles not thy lightnesse, for thou hast these things in thee O Lord after an inspeakeable manner.*

But here wee must marke that wee must not still proceed in deniall, for then our mindes would euanish to nothing; but at last we must rest in some positiuе thing, which carrieth some resemblance of God; hee is not a Body, because a Body is composed, hee is not like to other Spirits mutable: but a Spirit immutable, most simple, and of himselfe.

Secondly, we proceed, *per viam eminentia*, good and euill are said to bee comparatiuely with that which is best; amongst the creatures a Body is good, a Spirit is better, which notwithstanding hath not his goodnessse of himselfe; therefore hee must haue it of him, who is absolutely good; The Scriptures teach vs how to take vp God, thus, the excellent things, it calleth them Gods things or belonging to God; as high mountaines it calls them, *Gods mountaines*, *Numb. 10. 33.* tall cedars it calleth them, *Gods cedars*, *Psl. 80. 11.* great wrasslings it calleth

per viam eminentia.

callcs them Gods wraslings, Gen. 30.8. So it is laid, *Nixine was great to God*; that is, very great. *Ionas 3.3.* So, *Moses was faire to God*; that is, very faire, *All. 7.20.* So when the Scriptures will expresse great things, it compounds them with the name of God *Iah*, so with the name of God *El*, *2.Sam.23.20.* *Arriel*, that is, as yee would say, *A very strong Lyon*, to teach vs that when wee see any excellent thing in the creatures, we should eleuate our minds to the infinite beautie and greatnesse which is in God. *Gen. 33.10.* therefore *Jacob* when hee saw *Esau* louing countenance, it was as though he had seene the face of God.

When the beames of the Sunne strike vpon a watrie clowd, the beames are reflexed backe againe to the Sunne, and leaue behind them in appearance to our sight imaginary colours, which is the Rainbow. All the creatures should be reflexed backe againe to God; the beauty in the creatures is but a shadow, vntill wee come backe to the beauty in God; and as wee count little children foolish, who come to catch the Rainbow by the two ends, so are they foolish who are bewitched with the beautie in the creatures, and ascend not to the beautie in God.

Thirdly, we proceed to take vp God, *Per viam causationis*, from the effects to take vp the cause; as first, to that first matter, which the Philosophers call *Materia prima*, or that *Tobu vabohu*, voide of all forme, *Gen. 1.* Secondly, to the Elements; Thirdly, to that which is composed of two of the Elements, as the vapours of Water & Aire, the exhalations

*Cant. 8. 6. Flem-
me 2ab.*

*3. Per viam cau-
sationis.*

tations of Aire and Fire. Fourthly, to these that are made of three Elements, as the meteors. Fifthly, to these that are made of all the Elements ; as the inferior creatures. Sixthly, to these that haue vegetative life onely, as Plants and Hearbs. Seuenthly, to these that haue sense, as the Beasts. Eightly, to these who haue reason, as men. Ninthly, to these that are intelle&tuall Spirits, as the Angels. Lastly, to God himselfe. Thus wee proceed from the lower steppe of *Jacobs ladder*, *Gen. 28.12.* and ascend vp to God himselfe.

Illust. 2.

*Triplex causa,
particularis, v-
niversalis, et
supereminentis.*

A collation be-
twixt the inno-
cent and old
Adam.

There are three sorts of causes, the particular cause, the vniuersall cause, and the supereminent cause. *Adam* could not bee led by the effect, to take vp the particular cause ; as here is an Image; therefore *Polycletus* made it ; here is a Picture; therefore *Apelles* painted it. Secondly, from the effect, hee could not bee led, to take vp the vniuersall cause alone ; as, here is a Man ; therefore the Sunne hath begotten him ; but this, here is a Man ; therefore the Sunne hath furthered his generation ; *Nam sol et homo generant hominem* ; the Sunne and a Man beget a Man ; But from the effect hee was led to take vp the supreeminent cause, as here is a world, therefore God hath made it.

Man before his fall, could clearely make vp this conclusion ; here is a world ; therefore God hath made it ; but since the fall hee maketh not this conclusion clearely, for the greatest Philosophers thought the world to bee eternall with God, and here they stacke as myce in pitch.

There is a twofold disposition of the causes of all

all things in their operations ; *Series causarum*, an order of causes ; and *circulus causarum*, a circle of causes. *Hof. 2.21. I will heare the Heauens, and the Heauens shall heare the Earth, and the Earth shall heare the Corne and the Wine, and they shall heare Israel* ; this is, *series causarum*. Secondly, this is the circle of causes ; as *deaw breeds clowdes, clowdes breeds raine, raine breed deaw*, and so about againe, *2.Pet.3.4. This yeere as the last yeere, all things continue alike since the beginning* : from the effects here wee may be led to take vp the first cause, and so ascend vp to God.

Man before the fall went by the order of causes, either from the cause to the effect, or from the effect to the cause. From the cause to the effect ; God must heare the Heauens, that the Heauens may heare the Earth ; and the Earth must heare the Corne and Wine, that they may heare *Israel*. From the effects to the cause, as the Wine and the cornes heare *Israel*, therefore the Earth hath heard the Cornes & Wine, & the Heauens haue heard the Earth, and God hath heard the Heauens. But Man after his fall goeth like a blind horse in the mylne, round about in the circle of second causes, *Psi.12.9. Impij ambulant in circuitu*, and neuer eleuate their mind to the first cause God.

Adam before his fall, saw God clearely in the creatures, as in a glasse.

We see three wayes. First, *in linea*, streight out thirty or forty miles. Secondly, when wee see *in linea*, streight vp, then we see so many thousand miles vp to the Stars. Thirdly, if we looke *ex linea*, downe.

N

downe.

Duplex processus causarum, in series et in circulo

A collation betwixt the innocent and old Adam.

Duplex ordo in cognitione rerum, omnib[us] & a[ll]ius.

Prop.

Illust.

A collation be
twixt the inno
cent and old
Adam.

Prop.

Illust.

Gradus perueni
endi ad visionem
Dei sunt Hi. 1.
in creaturis 2.
visibili signo 3.
in umbris 4. in
carne 5. per fidem
6. in gloria.

Prop.

Illust. 1.

downeward, then wee see but hard before vs.

Man before his fall saw stra ght out, beholding God; but now he lookes downward onely; now he is *purblind*, 2. Pet. 1. 9. *A pur-blind Man* seeth nothing but that which is hard beore him.

Obiect. The effects cannot demonstrate the cause, vntesse they bee proportioned to the cause, but there is no proportion betwixt the creatures and God; therefore no creature can shew that there is a God.

Answe. Wee may admonstrate that there is a God by his creatures, although wee cannot haue a perfect knowledge of him by them.

Wee ascend by degrees to the knowledge of God.

First, wee see him in his creatures: Secondly, by some visible signe; as *Esay* saw him, *Esai. 6. In creatura gloria*: Thirdly, *in umbris*, as the Iewes saw him: Fourthly, *in carne*, as the Apostle saw him: Fifthly, *per fidem*, as the beleeuers see him: Sixthly, *in gloria*, as the glorified see him. *Adam* had a more cleare sight of God theē that which he had by the creatures; hee had a more cleare sight then that which *Esay* had; hee had a more cleare sight then that which the Iewes had; hee had a more cleare sight then that which is by Faith: but hee had not so cleare a sight, as the glorified haue in Heauen of God.

The knowledge which man hath by the creatures shall euanish in the life to come.

1. Cor. 13. 10. *Prophecie and knowledge shall be abolished in the life to come*; because of their im-
perfection;

perfection ; this imperfection the Apostle noted in these words, *1. Cor. 12.9.* *Wee know in part, and wee prophecy in part*, wee know in part by the creatures, and so wee apprehend. So wee know imperfectly by prophecy, *1. Cor. 13.* by ~~prophecy~~, here the Apostle vnderstands that knowledge which wee haue of God by the creatures, *Rom. 1.19.* *et propter naturam*, that is, which we naturally know of God by the creatures : and by *prophecy* here, hee meanes, not only the foretelling of things to come, but also the interpretation of the Scriptures, *1. Cor. 14.* but when that which is perfect shall come, both these sorts of imperfect knowledge shall bee abolished ; this the Apostle declares by the example of little children, *1. Cor. 13.11.* whose knowledge groweth daily by experience, then their former weake knowledge is abolished. So hee declares this by the similitude of a glasse, and of a darke speech, *Vers. 12.* There is a twofold glasse by the which wee know God, the first, is the Scriptures ; the second, is the booke of nature ; but by both these wee get but an obscure sort of knowledge of God ; and as in an enigmatical or darke speech we apprehend certaine signes, but we come not to the full meaning of the thing signified, as Sampson proposed to the Philistines this riddle, *Out of the eater came meat, and out of the bitter came sweet, Judg. 14.15.* The Philistines could vnderstand, what was bitter, and what was sweet ; but they could not vnderstand the meaning of the Riddie. So it is but an obscure sight we get here and enigmatical, comparing it with the sight which

*Duplex speciū,
scripturarum, et
nature.*

Illust. 2.

wee shall haue of God , in the life to come.

A greater light obscures alwayes the lesser, as the *Moone* giueth no shadow when the *Sunne* shineth; but the casteth a shadow when the *Sunne* shineth not ; So the Planet *Venus* casteth no shadow when the *Moone* shineth , but shee casteth a shadow when the *Moone* shineth not ; Here the greater light , obscureth alwayes the lesser. So in the life to come, the glory that shall be there, shall obscure all the light that wee get by the creatures now ; for if it shall abolish the preaching of the Law and the Gospell , and the knowledge that wee get thereby, *1. Cor. 15. Then hee shall gine vp the Kingdome to the Father* ; what Kingdome? his personall Kingdome (preaching of the Word, administrating of the Sacraments such ;) if that knowledge shall cease in the life to come , why shall not the knowledge which wee get by the creatures cease ?

Illust. 3.

In a dimme light we can perceiue a thing which a greater light doth obscure , as the light of the Starres obscures not the light of a Glow-worme; but yet the light of the Sunne obscures both. So the knowledge which *Adam* had by the voyce of God, and that ~~sight~~, the sight of God which hee saw , obscured not the knowledge which hee had by the creatures. But in the life to come, the bright light in glory shall obscure both.

Prop.

The sight which wee haue now of God , farre differeth from the sight which *Adam* had in his estate of innocency.

Illust.

When wee looke vpon a thing by two *media*
 middles,

midles, if the nearest middle bee perspicuous and more cleare, and the furthest or remotest middle, bee thicker or more obscure, then things appeare more cleare and euident vnto vs; but if the nearest middle be obscure and grosse, and the remotest clearer, then things appeare lesse to vs. A man when hee beholds a Fish in the water, he seeth her by two middles. First, by the Aire the clearer middle, therefore the Fish seemeth greater to him and nearer: but the Fish being in the water, and beholding a Man vpon the banke: (first through the water the grosser middle, and then through the aire the clearer middle,) the man standing vpon the banke seemeth but little, and a farre off to the Fish. So wee see the Starres by two middles: first, by the Aire which is the grossest middle, and then by the Heauen, which is the purer and remoter; therefore the Starres seeme but little to vs and a farre off.

Man before his fall did looke vpon the clearer and more perspicuous middle, hearing Gods voice, and saw that *suprasia*, the sight of God: then hee looked vpon the more obscure middle, which is the creatures; therefore hee got a more cleare sight of God and nearer. But after his fall he lookes first vpon the creatures, and then hee heares his word; therefore the sight which hee gets of God here, is more obscure and remote.

The diuersitie of the sight ariseth three manner of wayes. First, from the obiect. Secondly, from the organe. Thirdly, from the middle. First, if the obiect bee clearer or obscurer, then the sight differeth.

*Duo sunt media,
propinquius, et
remotus ex-
que vel obscure
vel clara.*

A collation
betwixt the
innocent and
old Adam.

Illust. 2.

*Tria requiriun-
tur ad videndū,
obiectum, orga-
num, et medium.*

fereth. Secondly, if the middle bee clearer or obscurer, then the sight differeth ; as if a Christall glasle bee interposed , the sight is clearer ; but if a greene glasse bee interposed , the sight is obscured. Thirdly, if the organe bee hurt , or when the spirits of the Eye are disturbed , as wee see in drinke and mad men , to whom one thing appeares two, and in these who runne about till their heads bee giddy.

A collation
bewixt the
innocent, old,
renued, and
glorified Adam.

The diuersitie which wee haue of the sight of God in the life to come, and in this life, ariseth not in respect of the obiect *God*, for hee remaines *One* still to all ; the diuersitie then ariseth , partly from the diuersitie of the meanes, for God doth not manifest himselfe by the like meanes to al, & partly from the diuersitie of our apprehension , for all apprehend him not in a like manner , but in the life to come the diuersitie shall not arise from the diuersitie of the meanes, being to some clearer , and to some obscurer ; but onely according to the diuersitie of our capacitie , as a pint cannot containe so much as a pottle , and this shall make the degrees in glory, *1. Cor. 15.*

A collation bewixt the *first Adams* knowledge, and the *second Adam* Iesus Christ.

A collation
bewixt the in-
nocent, and
second Adam
*Dux ex eis plen-
nitudo scientie.*
1. respectu cietie
2 respectu esua
in quo est.

First, the fulnesse of knowledge is of two sorts. First, in respect of knowledge it selfe. Secondly, in respect of him that hath the fulnesse of knowledge; The fulnesse of knowledge, in respect of knowledge it selfe, is then , when one attaineth to the highest and vttermost of knowledge ; both, *Quoad essentiam, et virtutem intensivè et extensivè*, that is, when he

he hath it so farre foorth, as it may bee had, and to all the effects and purposes, whereunto knowledge doth or can extend it selfe ; this kind of fulnesse of knowledge was proper to the second *Adam* Christ, of whose fulnesse wee receive, *Ioh. 1.16*. The first *Adam*, had fulnesse of knowledge, in respect of the subiect or him that had it, according to his estate or condition, both intensively to the outer-most bounds that God had prefixed, and extensivelie in the vertue of it, in that it extended to the performing of these things, that hee was to performe in that place and condition that God had set him in.

Secondly, Christ the second *Adam* was both *viator* and *comprehensor*, (the Apostle toucheth both these estates, *Philip. 3. So runne that yee may comprehend :*) Christ when hee was *viator* tasted of all our three estates ; for first, hee was free from sinne, that was our estate in innocency ; secondly, hee felt the punishment of our sinnes, which is the condition of Man fallen ; thirdly, hee saw God face to face, when hee was here *viator* vpon the earth, which shall be our estate in glory. So Christ being both *viator* and *comprehensor*, his knowledge differed farre from the first *Adams* ; for as hee was *comprehensor*, hee had beside his diuine knowledge, his blessed knowledge, which they call *facialem cognitionem* ; and besides that hee had *inditam* or *infusam cognitionem* ; and thirdly, acquired or experimental knowledge. Christ's knowledge then was either as he was God, or as he was Man : as hee was Man hee was either *comprehensor* or *viator* ; as hee was *comprehensor* he had that

blessed

Duplex plenitudo scientie respectu obiecti, intensive, et extensivelie.

The second collation betwix the first Adams knowledge, and Christ's.

Thom. part. 3. q. 4. art. 10^o Christus consideratur ut viator, et ut comprehensor.

Quadruplex cognitio summa in Christo, divina facialis, infusa, et experimentalis.

Duplex consideratio Christi, ut Deus, vel ut homo.

bleſſed knowledge, called *facialis*; as hee was *viator* his knowledge waſ either *infused*, or *experimentall*; his *infused knowledge*, was either knowledge of naturall things, in which hee excelled *Adam* in his first estate; or his knowledge in spirituall things, and herein hee excelled the Apostles and Angels themſelues, in the knowledge of the mifteries of our ſaluation. His *experimentall knowledge*, was that whereby hee learned things by experience as wee doe. In his *infused knowledge* hee grew in the *habits*. In his *experimentall knowledge* hee grew from the *priuation* to the *habite*. As he was *comprehensor*, hee grew not in the *habite*, as hee was *viator*, hee grew in the *habits* of things which were *infused* into him; as he was *viator* hee grew from the *priuation* to the *habite*, in these things which he learned by *experience*.

Differentia inter
Christi infusam,
et beatam cog-
nitionem.

Duplex cognitio
habitualis, et
actualis.

Christs *infused knowledge* differed from his *bleſſed knowledge*; for by his *bleſſed knowledge* hee ſaw things in *verbo* in the word, but by his *infused knowledge* hee knew things in *genere proprio*, et per *species rerum*; by the formes of things as they are here below. Secondly, his *bleſſed knowledge*, *semper est in actu*, it is euer in *act*; but by his *infused knowledge*, hee goeth from the *habite* to the *act*, turning himſelfe to the *veiwe* of things here below actually: as when Christ asked of *Peter*, Math. 17. 25. *Whither or no doe the Kings children pay tribute*; Christ had the *habite* here, and knew well enough that the Kings ſonnes pay no tribute, now hee turnes this *habite* to the *act*, when hee propounds this question to *Peter*.

Againe,

cognitio duplex
abstractive et
intuitive

Againe, there is a twofold knowledge, *abstractive*, & *intuitive*: I haue the *abstractive* knowledge of a rose in winter in my minde; I haue the *intuitive* knowledge in my mind when I see the rose grow in *June*. Christ's *abstractive* knowledge is the *habite*, and his *intuitive* knowledge is the *act*. Christ hee excelled the Angels, in this *infused* knowledge, for although they haue *species connatas rerum*, naturally bred with them, yet this *infused* knowledge farre surpassed theirs; so it farre surpassed the knowledge of all the Prophets, for his Body and Soule being *hypostatically* vniited to the God-head, hee must haue a more perfect knowledge then any other man could haue infused in him. Thirdly, hee had *experimentall* knowledge, and herein hee grew from the *priuation* to the *habite*; as in his *infused* knowledge hee grew but from the *habite* to the *act*. When a Doctor goeth to the Schoole's to teach, hee proceeds from the *habite* to the *act*, and hee growes in the *habite*: Christ grew thus in his *infused* knowledge, but hee grew not so in his *blefled* knowledge. When a boy goeth to the Schooles to learne, he goeth from the *priuation* to the *habite*, and so did our Sauiour Christ, in this third sort of knowledge *experimentall*; and hee knew more when he was *thirtie* yeeres old, then when he was *twelue*, hee could not tell what woman touched him in the multitude (when they crowded about him,) vntill the woman with the bloody-flix, fell downe before him and acknowledged it was shee, *Luk. 8.45.* So hee could not tell whither there were figges vpon the figge-tree by this sort of

O

know-

knowledge, *Mark. 11.13.* and in this sense hee was ignorant of the day of iudgement, *Math. 24.36.* this ignorance in Christ was not sinfull ignorance, it was *ignorantia pura negationis*, but not, *prava dispositionis*, for hee was ignorant of nothing of that which he was bound to know; when he was here vpon the earth hee was ignorant of this day of iudgement as Man, *Math. 24.36.* Both in his *infused* and *experimental* knowledge; first, in his *infused* knowledge, for all *infused* knowledge proceeds from the *habite* to the *act*, for by exercising the *habite* wee come to the *act*: but Christ by his *infused* knowledge could not come to the *act*, to know of this day in particular. Hee knew that God shoulde iudge the world, and that hee shoulde iudge it on a certaine day, here hee proceeded from the *habite* to the *act*; but from the *habite* hee could not proceed to this particular day, for this is, *superioris Scientiae*; farre lesse could hee know this particular day, by his *experimental* knowledge. But now being in glory and hauing received all power, and being appointed iudge of the Church, it is most probable that now as man hee knoweth this day.

Origen in tract.
3. in Matth.

In his *experimental* knowledge he farre excelled *Adam*; for *Adam non permisit in honore* (as the Lewes say) *Psal. 49.3.* He lodged not one night in honour; they gather hence that *Adam* fell in the day of his Creation; and consequently could not haue such *experimental* knowledge of things as Christ had. This his *experimental* knowledge, he learned it not of any teacher as wee doe, neither from any *Angel*: hee was taught by no man; for when

when hee was twelve yeeres of age hee could reason with the Doctors, Luk. 4. So Ioh. 7. they meruailed whence hee had such learning, seeing hee was not taught. Secondly, hee had it not from an Angel; an Angel in his agony came and comforted him, Luk. 22. that it might evidently appeare that hee was Man, and stood in neede of comfort; but they never came to instruct him.

Wee and the Church of *Rome* differ about this ignorance of Christ, for they hold that Christ is said to bee ignorant of the day of iudgement, because hee would not reveile it to others; the Scriptures say, hee grew in knowledge as hee grew in stature, Luk. 2. but he truely grew in stature: therefore hee truely grew in knowledge. Secondly, the Scriptures say, Luk. 2. that, *hee grew in grace with God and Man*; but hee cannot bee saide to seeme to grow in grace with God; therefore hee cannot bee saide to seeme to grow in grace with Men, but verely and truely to grow. There is in an Infant, the *first act of reason*, when hee beginneth to speake; and the *second act*, when hee beginneth to learne: and the *first act of knowledge*, is the *second act of reason*; an Infant hath the *first act of reason*, but not the *second*. A learned Man when he is sleeping, hath the *first act of knowledge*, but not the *second*.

The Jesuits will haue Christ, when hee was an Infant, to haue the *first act of knowledge*, as the learned man when hee is sleeping; and they make him onely to proceed from the *habite* to the *act* in knowledge. But wee hold that in his *experimental* know-

A collation
betwixt the
Church of *Rome*
and vs, concer-
ning Christ's
know'edge and
ignorance.

Duplex actus ra-
tionis primus, et
secundus: ita et
duplex actus sci-
entiae primus et
secundus.

A collation
betwixt the
knowledge of
Adam and the
Angels.

knowledge, hee was like other children, who haue
onely the *first act of reason*, and proceeded from
the *privation to the habite*.

A collation betwixt the knowledge of the *first Adam*, and the knowledge of the *Angels*.

First, the *Angels* take vp things by *one act*, they
neither discourse nor reason; they learne not *hoc ex hoc*: *sed, hoc post hoc*; *this of this*, *but, this after this*; they proceed not by way of *Syllogisme, enthymeme, or induction* as wee doe; they are
intelligentes creature, but not *ratiocinantes*, un-
derstanding creatures, but not reasoning; so
shall the knowlege of *Man*, which hee shall haue
of *God* in the life to come, bee intellectuall and not
by discourse; the *Apostle Ephes.3.10.* saith, *The Angels learne by the Church*, they take vp in an
instant the cause with the effect, but *Man* before
the fall tooke vp the cause by the effect in time: in
thunder there is lightning and the cracke, these
two goe in an instant together: and thus the *Angels* take vp the knowledge of things; but *Man*
cannot in an instant take them vp togither because
of the organs of the body.

Object. But it may seeme that they goe from
the signe to the thing signified, *Exod.12.* *the blood
was sprinkled upon the lintals of the doores*, *that
the Angel might not destroy their houses*.

Answe. The *Angel* reasoned not thus as we doe; here is the signe; therefore here is the house; but this blood was sprinkled vpon the lintals of the doores, to confirme and assure the doubting *Israelites*, that the *Angel* should not destroy them.

The

Conseq.

X

The Sacraments are not institute for Angels, or for men angelicall like vnto Angels, but for poore and doubting sinners.

Adams experimentall knowledge, was gotten from formes drawn from their singular obiects, as the face in the glasse, differeth from the face it selfe, and the print in the waxe from the seale ; so that which *Adam* abstracted from the creatures differed from the creatures themselues ; but the knowledge of the Angels is not *abstractive*, they behold the essence of things, and take them vp. The Angels haue three sorts of knowledge. First, their *morning knowledge*, which is the knowledge they haue of the mystery of the incarnation, 1. Pet. 2. They desire to looke into this mystery. Secondly, their *midday knowledge*, which is the knowledge they haue in beholding the God-head. Thirdly, their *evening knowledge*, which is the knowledge they haue in beholding the creatures below here. *Adam* before his fall, had not this their *morning knowledge*, nor their *midday knowledge*, but he had their *evening knowledge*.

Quest. How should *Adams* children haue come to his knowledge if hee had stood in innocency.

Ans^w. Some thinke they shold haue had the vse of reason, and perfect knowledge at the very first ; and that they shold afterward haue growen to more *experimentall knowledge*. Secondly, others hold that so soone as they had beene borne, they shold haue had the vse of reason, so farre foorth as to discerne outward things good or euill ; as the

The second collation betwixt the first Adams knowledge, and the Angels.

Scientia est abso-
luta et essentia-
lis in Deo, in mente
humana est ab-
stractiva spe-
cieris, inphantasia
humana est con-
creta, sed angelis
in uenter ipsas
essentias.

Coll. 3.

Triplex angelorum
cognitio, matutina,
meridiana,
vesperina.

Duplicia dona,
1. *res pectu na-*
ture, 2. *res pectu*
personæ.

Duplex cognitio
actualis et poten-
tialis.

little Lambes by natures instinct, doe know the Wolfe, and flee from him, and seeke the dugge of their dammes :) but not to discerne things concerning morall vertue and the worship of God. Thirdly, others hold that they shoulde haue had no vse of reason at the first, and this seemeth to be the soundest ; for the gifts bestowed vpon *Adam* were of two sorts. First, the gifts that were bestowed vpon him, *secundum naturam specificam*, as hee was the roote, out of which all man-kind proceeded, and these gifts all his children shoulde haue beeene partakers of. Secondly, the gifts which were bestowed vpō him *personally*; such werethese, presently to know after his Creation, and to be immediately created of God, and to bee created a perfect Man in full stature ; these hee was not to communicate to his posteritie : they shoulde not so easilly haue come to this knowledge as *Adam* did, to whom hee coulde not propagate his *actuall knowledge*, but his *potentiall*; for they were to be borne, as in weakenesse of body, so without *actuall knowledge*, so not haueing vniversall notions in their mindes, but being appointed by God to seeke for knowledge, by inward light and outward meanes : yet they shoulde haue farre more easilly attained to the meanes then wee doe now and more certainly. For the Soule of man is like a Prince that vseth spies, if they bring no newes he knoweth nothing ; if they aduertise lyes, then the counsell goeth awry. So if a Man bee blind and deafe, then hath hee no vnderstanding. So if phrenesies possesse the braine, it blots the formes of things, and

and the phantasie prooues vaine and brings no true relation to the Soule; But *Adams* senses arising of the exact temperature of the Body, gaue full information to the phantasie, and so it shoulde haue been in his posteritie as they grew in time, they shoulde haue receiued without any error, the impression of any obiect. Thus shoulde they haue attaine to the knowledge of humaine things, and so much the more easilie shoulde they haue come to the knowledge of God, then man doth now.

Man before his fall tooke vp God by way of Analogie, or proportion, and not fully as he is.

There is a full taking vp of God whereby onely hee taketh vp himselfe, neither Man nor Angel can thus conceiue him. Secondly, there is a conception, and taking vp of God by way of Analogie, as *Adams* seeing such goodnessse and beautie in the creatures, gathered by way of Analogie, what goodnessse and beauty must bee in God. The creatures are not like God *univocè*, that is simply like vnto God, neither *equivocè*, hauing onely a resemblance in name to him: but they are like to him by way of Analogie. Thirdly, there is a false conception of God when wee take him vp falsely.

There is an *Analogie of similitude*, and an *Analogie of proportion*. *Analogie of similitude*, as when it is said, *be yee holy as I am holy*, *Leuit.19.2.* but there is no *Analogie of proportion* betwixt God and Man, *Esaï.40.18.* *Adam* tooke vp God by *Analogie of similitude*, but not by way of proportion.

Man tooke vp God by way of *Analogie*, but since

Prop.

Illust. 1.

*Triplex concep-
tus dei, adequa-
tus, analogicus
et fatus.*

*Analogia realis,
est primum in
Deo, sed secundum
rationem nomi-
nis, est prius in
nobis.*

Illust. 2.

*Duplex analogia,
similitudinis et
proportionis.*

A collation
bewixt the in-
nocent, and
old *Adam*.

since the fall hee hath a false conception of God: as when the Lewes resembled him to a Calfe eating hay; and the Papists paint him like an old Man: So they conceiue not God by *Analogie of similitude*, when they resemble him by an Idol.

Obiect. Seeing Gods attributes and essence are one in themselves, how can wee take them vp as distinguished without error? makes not this a false conception in our vnderstanding?

*Attributa uniuersitatis in Deo,
disparaguntur in
creatura ratione.*

Answe. Although these attributes bee one in God, yet in operation towards vs, they are distinguished when our vnderstanding conceiues them, *Est inadequatus conceptus sed non falsus*, It is an vnequall conception but not false. The matter may be cleared by these examples.

First, the powers of the Soule which are dispersed in the organs of the Body, (in the Eye it is seeing, in the Eare it is hearing,) yet in the Soule it selfe they are united, *pure et eminenter*, simply and eminently. So, although iustice and mercy bee diuers in operation toward vs, (for hee punisheth not by his mercy, nor sheweth mercy by his iustice) yet in God they are one, *pure et eminenter*.

Secondly, the thunder when it breakes vpon a tree, it bores the hard, it burnes the dry, it scatters the leaues, and peeles the barke, yet the thunder is one in it selfe. So the attributes of God, although they haue diuers operations vpon the creatures, yet they are one in themselves; when I conceiue these operations distinctly in my vnderstanding, this is not error in my conception of God.

Thirdly, the light is one in selfe, yet as this light

light is reflex upon the creatures wee take it vp diversly. So the attributes of God being one in him, yet when they are dispersed amongst the creatures, we take them vp distinctly.

Man before his fall could not take vp that fully, which was in God; this was no sinne in him, for it was but a *negative conception*, it was more then his nature could reach vnto. But Man after his fall conceiues of God *privatively*, that is, hee takes vp lessie of him then he is bound to take vp.

There are three things that hinder vs to take vp a thing. First, *summa formositas*, the great beautie in it. Secondly, *summa informitas*, the great informitie in it. Thirdly, *summa deformitas*, the great deformitie in it. We cannot take vp God for the great beautie that is in him; hence is that saying, *Wee haue seene God therefore wee shal die. Iudg. 13. 22.* Wee cannot take vp the first dayes worke, for the great informitie in it, being without all fashion or shape. Wee cannot take vp sinne for the great deformitie that is in it.

Quest. What should a Man doe, seeing hee cannot behold the g'ory of God, or take him vppe?

Answ. Wee must looke vpon the Man Christ, for, *hee who seeth the Sonne, seeth the Father, Joh. 14. 9.* A Man cannot behold the Sunne in the Eclipse, it so daz eth his eyes, what doth hee then? hee sets downe a basen full of water; and seeth the Image of the Sunne Eclipsed in the water. So, seeing wee cannot behold the infinite God, nor comprehend him, wee must then cast the eyes of our

A collation
bewx the in-
nocent, and
old Adams.

Duplex concep-
tus, negative, or
privative.

Train in pedimen-
tum conceptu,
*summa formo-
ritas, summa de-
formitas, et sum-
ma informitas.*

Faith vpon his Image Christ ; when wee looke into a cleare glasse it casteth no shadow to vs, but putt Steele vpon the backe , then it casteth a reflex : So when wee cannot see God himselfe , wee must putt the Manhood of our Lord Iesus Christ , (as it were a backe to his Godhead,) and then he will cast a comfortab'e reflex to vs.

Quest. Shall wee comprehend God in the life to come ?

Ansiv. Wee shall not simply bee *comprehensor*es , but , rather *apprehensor*es ; that is , our vnderstanding cannot comprehend him , but it shall take hold of him .

Object. But the Apostle saith , *1. Cor. 9. 24.* So runne that *yea* may comprehend ; so , *Philip. 3. 12.* then it may seeme that wee shall bee comprehenders of God in the life to come ?

Ansiv. There is a double sort of comprehending the first is *visu* , in the vision ; the second , *manu* : in the life to come wee shall comprehend him and lay hold on him ; but wee shall not see him totally and fully : and so wee shall apprehend rather then comprehend in the life to come .

Object. If wee comprehend him not infinitely in the life to come , it may seeme that wee cannot be blessed then ; for no finite thing can make a man blessed .

Ansiv. *Apprehendimus infinitum sub ratione infiniti sed non infinitè ; We apprehend an infinite thing, as being infinite , but not by an infinite apprehension ; for wee apprehend him who is infinite , but finitely : and it is a true axiome , *omne receptum**

Duplex comprehensio, visu, et
manu.

cst in recipiente, non per modum recepti, sed per modum recipientis; that is, every thing is received by the receiver, not according to the thing received, but according to the measure of the receiver.

Quest. Is not our apprehension infinite then?

Answ. It followeth not; the thing is infinite *extrinsecè*, in it selfe; but not *intrinsecè et formaliter*, in the intellect. So we say, sin is infinite *objectione*, because it is committed against the infinite God, and not *intrinsecè*, respecting the forme of it. But that which wee apprehend of God is *extrinsecè finitum*, but, *intrinsecè et formaliter infinitum*.

CHAP. XIII.

Of Adams revealed knowledge of God.

An in his estate of innocency knew the true God in his attributes, naturally, but he knew not that there was a trinitie of persons in one true God but by reuelation.

Prop.

Quest. Whether believed *Adam* before his fall the incarnation, as hee believed the trinitie of persons?

Answ. Hee could not believe the incarnation, for then hee should haue understood of his owne fall, and consequently, hee would haue beeene in a perpetual feare before the fall.

Obiect. But it may bee saide, that *Adam* might haue knowne the end not knowing the meanes, as

Joseph knew that he shou'd be ruler ouer his brethren, but he knew not the meanes how that shoulde affeinate, as that hee shoulde bee told to the *Madians*, and be a slave in *Egypt*: so *Adam* before his fall might haue knowne of Christ's incarnation, and yet not know his owne fall.

A sw. ioseph knew by revelation that he shoulde bee Lord ouer his brethren; but *Adam* before his fall (for ought we find,) had no such revelation, and therefore could not know Christ's incarnation, for it was not knownen till God revealed it to him after his fall: *That the seede of the Woman shoulde tread downe the head of the Serpent*, Gen. 3.

CHAP. XV.

Of the knowledge which Adam had of the creatures.

Prep.



An in his first estate had the first principles created in him of all sciences and liberall arts, whereby he might understand the nature of the creatures here below, and so learne by them.

Illust.

As hee was *Pater viventium*, the Father of all liuing, so he was *Pater scientium*; for as hee was able to beget children, so hee was able to teach his posterite.

A collation betwixt the innocent, old, and renewed Adam.

Adams knowledge, the Angels and ours, differ in fourre manner of wayes: First, hee had his knowledge

ldge *per species infusas*, and not *per species conatus* as the Angels haue ; wee haue our knowledge now, *per species acquisitas* ; hee had not his knowledge by experience as wee haue , yet hee shou'd haue had his *experimentall knowledge* of sciences and arts if he had it rood.

Scientia est
reducuntis,
acquisitae,
permissae.

Ques. Whither was his knowledge one sort of knowledge with ours, or different.

Ans. It was not a different sort of knowledge from ours, although his was *infus'd*, and ours *acquired*. The sight which we hauen naturally, and that whiche was miraculo usly rest red by Christ to the blind, was one sort of sight, though the one was *supernaturall*, and the other *naturall* : so althoough Adams knowledge was *infus'd* and ours *acquired*, yet it is one sort of knowledge , because they are both set vpon the same obiects.

Second y, Adams knowledge and ours differed in exten: of knowledge , for hee had the knowledge of all things which might bee knownen ; that befalls to no man now, for he knoweth not that which he shou'd know.

In ampleudine
scientie.

Thirdly, his knowledge and ours differed, for he knew the cause of euery thing ; wee for the most part take vp one y the effects of things , but know not the causes. The load-stone draweth the yron to it , yet being rub'd with garlicke it cannot can-not draw the yron to it, here he could vnderstand the cause , but wee perceiue onely the effect , that the yron is drawnen vp , but know not the cause; *Tripolium, tripolie or twbet*, changeth the colour of it three times in a day ; for in the morning it is

in formis,
in canone.

Peculiaritatem.

Cognitio plenaria
superiorum et animalium
creaturarum.

white, at the middle of the day it is of a purple colour, and in the euening it is light, red, or of a scarlet colour; hee knew the reason of it, we knew onely the effects. God knoweth the cause and the effects of things more excellently then they are in themselues; *Adam* knew as much as was in the creatures, but we know lesse then is in them. There are some colours *que exequant visum*, as the greene colour is equall with our sight; there are some colours *que superant visum*, that exceede our sight, as the snow scatters our sight; there are some colours that are deficient and lesse then our sight, as the tawnie colour: these colours which scatter the sight, the Greeks call ~~exaginata~~; these which gather the sight, they call ~~exaginata~~; the creatures they are lesse then Gods knowledge, they are equall with *Adams* knowledge, but they exceed our knowledge now. The knowledge that man had before the fall of the creatures and since is illustrate by this Apologie, the Wolfe desired the Crane vpon a time to suppe with her, and powred thin pottage vpon a table which the Crane could not picke vppe because they were so thin; the next night the Crane desired the Wolfe to supper, and brought a long narrow glasse with pottage in it, which shew could easily put her beake into and eate of it, but the Wolfe could not put his head into it, but lickt onely the glasse without. Man before his fall was like the Crane, who cou'd dive easily into the glasse, hee could easily take vp the nature of the creatures; but since the fall he is like to the Wolfe, licking without the glasse, neuer putting

ting his head within, to attaine to the secrets of nature; therefore it was that antiquitie fained veritie to be hid in a deepe well.

Fourthly, his knowledge and our differed in the sure retaining, for Man in his whole estate could not forger things taught him; but Man now doth forger the things that are taught him: wee are now like to the houre glas, for that which we receiue in at the one eare goeth out at the other; or like to the sieue, which keepeth the branney, and letteth the floore goe: so now wee forget the good, and retaine the bad.

*Divisio in retin-
tentia.*

A collation betwixt that knowledge which *Salomon* had of naturall things, and that which *Adam* had before his fall. Man in his innocent estate excelled all that that euer were in the knowledge of naturall chings.

A collation
betwixt *Salo-
mon* in know-
ledge and *Ad-
am* in inno-
cence.

But it may bee saide, 1. King. 3. 12. that, *there was never none like Salomon, in knowledgē, before him or shall bee after him*, therefore *Salomon* excelled *Adam* in knowledge. Some answeare, that the comparison is here onely of Kings; there was never such a King in *Israel*, that had such wisedome as *Salomon*; but in diuine things *Adam* excelled him. But wee must not grant this, for in the knowledge of naturall things *Adam* excelled all; then the comparison must onely bee betwixt *Salomon* and other sinnefull men since the fall, hee excelled all sinnefull men in knowledge, but not *Adam* in his innocent estate.

Quest. How did *Adam* understand all sorts of trades and sciences before the fall, seeing his poste-
ritie

ritie is said to find out many after the fal, *Gen. 4*. As some of *Cains* posteritic found out the art to worke in brasie, some to make tents, so *Noah* after hee came out of the Arke planted the first vineyard, *Gen. 9. 20*.

Answ. HEE had the knowledge of all the liberall sciences before the fall, but the mechanike and seruile trades that serue for mans vse after the fall hee knew them not, for he was not to eat bread by the sweat of his face: his worke should have onely beeene a recreation to him.

The first *Adam* had knowledge of these liberall sciences, but since the fall hee poreth onely in the earth, & delights onely his senses, as the finding out of musicke; and for his profit, as folding of cattell, *Gen. 4*. But before the fall hee had his minde elevated higher to God, and to the knowledge of the liberall sciences; and as the sciences followed *Adam* (the Diuine;) so when the Gospell was restored, all liberall sciences followe it, as the shadow doth the body, and was restored with it.

Adam knew all arts and sciences before his fall, therefore Philosophy is not an inuention of the heathen, for it came first from *Adam* to the Patriarches, and so hath continued still; the ancientest of the Philosophers are but of late, and they did learne the most of it out of *Egypt*; the exemplar of Philosophy was from God, hat which was framed to the exemplar was from Man.

Quest. Whence commeth it that some men excell others so farre now in arts and liberall sciences?

Answ.

A collation
between the
innocent and
old Adam.

Conseq.

Diximus Philo-
sophia, exemplaria
et exemplata.

Answe. it comes from a new gift of God ; it is a new gift of God to excell euen in these mechanike things and liberall sciences : as the Lord gaue to *Bezaliel* and *Aboliab* a speciall gift to worke in gold or siluer , curious worke for the Tabernacle, *Exod.34.1. Esai.28.26.* For his God doth instruct him to discretion, and doth teach him. God giueth a new gift to the husband man to excell in husbandry. It is true that after the fall Man lost not altogether this naturall knowledge ; *Vulneratus est in naturalibus* *et spoliatus est in spiritualibus* ; that is, he was wounded in his naturall knowledge , and spoiled of his supernatuall, for if hee had altogether lost this naturall knowledge, the life of Man could not haue beeene entertained, but to excell in this knowledge, this must bee a supernaturall gift.

So much of *Adams* vnderstanding wherein his knowledge consisted , both inbred and acquired. Wee come now to his Will, wherein chiefly consisteth the consent to these things which his vnderstanding hath discerned , and here standeth the power that the Will hath ouer all the actions men.

Q

C H A P.

CHAP. X VI.

Of the Will of Man.



Here are two principall faculties in the Soule; the *Understanding* and the *Will*, which continually accompany it, both in the Body, and out of the Body.

The *understanding*, is an essentiall facultie in the Soule, whereby it knoweth, iudgeth, and discer-
neth naturally truth from falsehood.

The *Will*, is an essentiall facultie in the Soule working freely, having liberise to chuse, refuse, or suspend, not determinate to onething.

It is called a *facultie*, and not a *habite*; because a *habite* is determinate to one thing; but a *facul-
tie*, may make choyce of moe. Secondly, it is said, to worke freely, to put a difference betwixt it and naturall agents, which still worke after the same manner, and are alwaies carried to the same obiect: as the Sunne naturally cannot but heate, and it is but by accident if it breed cold: againe, it is said, to worke free'y, to put a difference betweene it and the actions of beasts, which are but *semilibere acti-
ones*, for the beasts cannot but chuse still the selfe same thing, being alike affected; as being hungry they cannot chuse but eate, as the stone being heauy cannot but goe to the center. Creatures without life, haue neither *liberum motum*, a free motion, (because they are moued by another) neither haue they

Prop.

Illust.

they *liberum iudicium*, free judgment, because they are not moued by reason: the beasts haue *a free motion*, because they moue themselues, according to the naturall instinct which God hath indued them with: but they haue not *a free judgement* for they are not directed by reason: Man hath both *free motion*, and *free judgement*; whereby he worketh freely. *Naturall agents* determinate no end to themselues; but reasonable creatures propound and determine an end to themselues: therefore no *naturall agent* hath *freedome*, but *instinct*.

*Agens naturale
mouit ad finem
suum, agens per
intellectum mouit
suum in finem.*

There are three properties of the *Will*. First, the *conformitie* of the *Will* with the *understanding*. Second y, the *libertie* of the *Will*; for when it folowes the *last judgement* of the *understanding* it, followeth it *free'y*. Thirdly, the *power* of the *Will*, whereby the *Will* after *election*, (whi.ch now it hath gotten by the *direction* of the *understanding*) app eth it selfe to the attaining of the obiect.

*Tres proprietates
voluntatis, con-
formitas, liber-
tas, et potestas.*

The first propertie of the *Will* is, that in the operation it dependeth vpon the *understanding*, and followeth the direction of the *mind*.

The first pro-
perty of the
Will.

The *Will* followes the direction of the *understanding*, either in *choosing*, *suspending*, or *refusing*; this is called, *sequitur voluntatis*: the *Will* of it selfe is but *caca potestia*, & hath nothing but a *desire*, which it hath not desire to any particular obiect, except it bee led by the light of the *mente*, hence come these sayings, *nihil in voluntate quod non prius fuerat in intellectu*; *error in notitia prius errorem in voluntate*; *quod intellectus male indicat, voluntas male appetit*; *et tantum deligimus quantum cognoscimus*.

Illust. 1.

cimus; that is, There is nothing into the Will which was not first in the understanding: So, error, in knowledge breeds error in the Will: so, a false judging of a thing, breeds a false desire of a thing: so, the more we know, the more we desire.

FIG. 2.

Dap' ex inven-
tione et statu, et
invenientia.
In invenientia
prestidig' ex
ratio, prestatu
et subsequens.
Voluntas sequi-
tur ultimum in-
dicium practici
intellectus.

There is in the *understanding*, *intellectus*, or *ratio speculativa*, which is of things to bee knownen by Man; and *intellectus*, or *ratio practica*, of things vised to bee done by Man, and fali vnder his election. Againe, in Mans *practicall reason*, there is reason going before, saying, *this may be done*; and another following the *practicall understanding*, saying, *this shall be done*; and this last iudgement, of *practicall understanding*, the *Will* followeth, and saith, *this will I doe*, she is in suspence before shes heare this last conclusion.

Ques. What is the reason that the Will doth not alway follow the last judgement of the understanding? for oftentimes it goeth a paine contrary course in that which the understanding hath discerned, as Medea said, *Vidcomeliora proboque, deteriora sequor; I see the good, but I follow the bad.*

Art. vii. The ground of this proceeds from the understanding: for the understanding having discerned a thing to bee good, the affections draw the minde to a new resolution, as wee see in that complaint of the Apostle, *Rom. 7.* *The good that I would doe, that I doe not; and the evill that I would not doe, that I do;* but still the Will followeth the last resolution of the understanding; otherwise of it selfe it is but *caca potentia.*

The *understanding* hath a mutuall dependance
from

from the *Will*, and is set on worke by it.

The *Will*, wils the end without any deliberation, *appetitus innato*; and before any deliberation, there goeth an act of the *Will* still, whereby we will deliberate vp in such a purpose, and it saith *volo deliberare*, before the *minde* enter in deliberation: when the *Will* is let earnestly vpon a thing, it stirreth vp the *minde* to thinke vpon it, and vp the meanes whereby it may attaine vnto it, that it may haue the appetite satisfied, therefore the vnderstanding cannot discerne a thing to bee true or false, before the will appoint the end, and so set the *minde* on worke.

Prop.

Illustr.

There is a reciprocall dependance then betwixt these two, the *Will* dependeth vpon the deliberation of the *Milde*; both particularly setting downe the obiect, and how it shoulde exercise it selfe about the obiect; but the mind dependeth vpon the *Will*, *quoad exercitium*, but not, *quoad specificationem*, for when the mind hath giuen out her last determination concerning any particular obiect, the will must chuse that particular and not another, and neither refuse it nor suspend it; and it must chuse it in that measure of earnestness, as it is knownen to bee good; *tantum quisque vult quantum intelligit se velle debere*, *every man* desireth so much as bee understandes. But vpon the other side the *Will* sets onely the *Milde* on worke, and conueneth the counsell to deliberate, but telleth them not what to conclude, and attendeth their deliberation, and promiseth to follow their conclusion. Example, when a controuersie ariseth in the Church, the supreme

*Duas ceteras
inclusas faci-
tationes ex-
istunt.
Ueritas sequi-
tur intellectum
quod, exerci-
tum, et exer-
citum, et a
tellectus separatur
videtur quod
exercitum, et
exercitum, et
exercitum.*

magistrate conueneth a *Synode*, and commaundeth them to giue out the determination and Canon, but commandeth them not, to encline more to one side then to the other; here hee commands *exercitium*, and leuies *specificationem* free: but when hee hath heard their determination, according to the Word of God hee taketh him to that side, which they concluded to bee best, without either suspending or refusing; and so followeth them both, *quoad exercitium et specificationem*: Yet in this similitude there is some disimilitude; for the magistrate, yea, euery priuate man hath *indictum discretionis*; but the will hath no judgement in it selfe, for it merely depends vpon the iudgement of the minde, which maketh the necessarie of the dependance of the will vpon the minde, to be greater then the dependance of the King vpon his Counsell, or of any priuate man, vpon a *Synods* determination.

This naturall reciprocation of the *Minde* and the *Will*, is sensibly perceiued, by the instruments of the *understanding* and the *Will* in the body, whereby they exercise their functions, to wit, the heart and the braine: the spirits are carried from the heart to the braine, and when the heart waxeth hotte with an earnest desire of the *Will*, then the braine is more busied, and intended to finde out the way how the heart may be satisfied: and againe when there is a cleare and a full knowledge in the braine, then the spirits runne from the braine to the heart, and stirre vp the heart to pursue for the obtaining of the knownen good; which reciprocation

tion bringeth foorth a happy worke, when the vn-
ruly affections, and iinfall appetits, mixe not them-
selues with the busynesse to marre all.

Ques. Whither *Will* we a thing first, or *un-
derstanding* we it first, and then *Will* it.

Answ. we *Will* a thing before wee *understand* it, by an inbred desire and blind appetite, but wee cannot *Will* a thing in respect of the meanes, vntill the *understanding* giue light first. In all our actions there concurre foure things. First, the *obieet* which is the thing wee apprehend. Secondly, the *apprehending power*, or the *understanding*, iudging this to bee good or euill. Thirdly, the *Will* which is moued by the *understanding*. Fourthly, the *members* moued by the *Will*; here the *under-
standing* consideringe the *obieet* giueth light to the *Will*.

*Quatuor sunt
actus principia,
res apprehensa,
apprehensio
voluntatis, et
vis exercitativa.*

Ques. Where begins sinne first, whither in the *will*, or in the *understanding*.

Answ. The *habite* of sinne is first in the *under-
standing*, because all sinne comes from er, or which is in the *understanding*. Againe, when the *under-
standing* is considered by it selfe without any ope-
ration, then sinne is first in it; but when the *un-
derstanding* and the *Will* worke together, then sinne is first in the *Will*.

*In actu ab soluto
peccatum est pri-
us in intellectu,
in actu competo
est prius in vo-
luntate.*

Here wee may gather that the sinne in the *Will* is greater then the sinne in the *understanding*, be-
cause in the *understanding* there is onely a *habite* of sinne, but in the *will* there is both the *habite* and the *act* of sinne, and therefore wee see that the *Will* is punished with greater rebellion then the *under-*

*Peccatum est in
obtice a capi-
nali, in intel-
lectu originaliter,
in voluntate for-
maliter, in mem-
bris quoque sum.*

understanding is with darknesse ; *Pharaohs* heart was hardned , hee knew the iudgements of God, but yet his *Will* continually rebelled.

Quest. Whither is there a sinne in the *Will* without error in the *understanding* or not ?

Duplex ignoran-
tia, aignorans, et
interpretativa.

Ansiv. Sinne is in the *understanding* two waies. First , originally when the *understanding* is so blinded , that it can giue no direction to the *Will*. Secondly , *interpretatiuely* , when the *understanding* hath shewen the truth to the *Will* , and the sinne is committed first by the *Will* ; yet for lacke of consideration, the *understanding* approoueth the act of the *Will* , and so followeth it in the same sinne, whieh is by reason of the dependance of the *understanding* from the *Will* : as a man going to murther, the *Will* sets downe the wicked end that the *understanding* may devise the cruell meanes: yet the *understanding* had shewen the truth to the *will* before, that it was good not to murther.

Quest. Whither doth *ignorance* in the *understanding* make the *will* , willing or not willing in the action ?

Triplex ignoran-
tia, antecedens,
concomitans,
consequens.

Ansiv. There is a threefold *ignorance*. The first is called *ignorantia antecedens*, when a man is ignorant of that which hee is not bound to know , nor could not know , which if hee had knownen hee would not haue done it ; here, *ignorance* is the cause of the fact ; as a man cutting wood his axe head fles off and killles a man ignorantly ; he doth the thing ignorantly, which if he had knownen he would not haue done ; here the *ignorance* in the *understanding* , makes not the *will* willing , because

cause hee sinnes here *ex ignorantia*.

The second is called *ignorantia concomitans*, when a man doth that thing ignorantly, which if hee had knownen hee would not haue done, but would haue done another thing as bad, and is lory that hee hath not done it. A man conceues a hatred against such a man, hee mistaking the man, killes another in place of him ignorantly; when this is told him, he is sorry that he hath not kill'd his enemy; when he killes the other man, his ignorance is not *willing ignorance*, neither is it *unwilling ignorance*: It is not *willing ignorance*; because hee woud not haue kill'd the man whom he kill'd; it is not, *unwilling ignorance*; because hee woud haue kill'd his enemy, and was sorry that hee kill'd him not; so that his ignorance was partly *willing*, and partly *not willing*; here hee sinnes *ignoranter*, but not *ex ignorantia*: Ignorantly hee kill'd the man, although ignorance was not the cause, for he did it of set purpose.

The third is called *ignorantia consequens*, when a man is wilfully ignorant, and drawes on the *ignorance* vpon himselfe, and then excuseth his sinne; a man in his drunkenesse, killes a child *ignorantly*; this *ignorance*, is a *willing ignorance*, because the man *willingly* was drunke, and contracted this ignorance; and therefore hee shoulde bee punished both for his drunkenesse, and for his murther, this is called an *afflatae ignorance and willing*.

The second propertie of the *will*, is the *libertie of the will*, whereby it chuseth freely.

Some of the *schoolemen* hold that *freedome* is

*Triplex ignoran-
tia, volens, no-
lens, non volens.*

*Aliquis peccat
dupliciter ex ig-
norantia, et ig-
noranter.*

Prop.

*The second
propertie of
the will.*

Dicitur ex Aquinas, et alii, et in Durandus.

That freedome
is not originally
in the understand-
ing.
Reason. 1.

Voluntas sequitur rationem, et
inclusa est in ratione, et in voluntate.

Reason. 2.

originally in the *understanding*, and formally in the *will*, as *Aquinas*: others hold that this freedome is formally both in the *understanding*, and the *will*; but first in the *understanding*, and then in the *will*, as *Durandus*; but wee hold that freedome is onely in the *will*.

We will shew that this freedome, cannot be originally in the *understanding*, by these two reasons.

First, the *understanding* is neither free from *coaction*, nor naturall necessitie: it is not free from coaction; for the *understanding* is forced to know a thing which it would not know, *contra inclinationem totius suppositi*, contrary to the inclination of the whole person, as the Diuels are forced to beleue that there is a God; so, a man that is sick unto death is forced to beleue that hee shall die, contrary to the inclination of the whole man who would live; but the *will* can no wayes bee thus enforced to *will*. Againe, the *understanding* is not free from *naturall necessitie*; for it arguments which necessarily conclude bee proposed to it, it cannot chuse but beleue them: if probable arguments bee proposed to it, then it hath but a concept or opinion, with a feare to the contrary: but if arguments of like probabilitie on both sides bee proposed to it, here it is *necessitate* to doubt, vnlesse the inclination of the *will*, come in, to incline it rather the one way then the other? wee may imagine any thing that wee please, but wee cannot give our lightest assent unto a thing, vnlesse there bee some colour of reason at least to induce.

All the powers of the Soule, are determinate by the

the will in their actions, and that necessarily, without any freedome in them; as the seeing eye, cannot but necessarily see colours, if they bee laid before it; so the understanding is forced to understand, when truth is laid before it; but the will although it be determinate by the understanding, yet this determination takes not away the libertie of the will and places it in the understanding, originally; againe, the understanding is determinate by the obiect, necessarily and naturally: but the will is determinate by the understanding, necessarily yet freely.

Freedom is radically and originally in the will; therefore Bellarmine halts here, both contrary to himselfe, and to others of his owne coate; hee is plainly contrary to himselfe, as Benius the Jesuite markes well; for first (saith Benius) hee placeth libertie radically in the understanding, whereby the will is determinate by the last judgement of reason: and yet in the third Booke and eight Chapter, of free will and grace, Bellarmine saith, *Voluntas in eligendo libera est, non quod non determinetur necessario a iudicio ultimo et practico rationis; sed quod istud ipsum ultimum et practicum iudicium cattionis in potestate voluntatis est*, that is, the will is free in choosing, not that it is not determinate necessarily by the last judgement of reason; but because this same last judgement of reason, is in the power of the will. Benius saith, that hee cannot see how these two can stand togither, that the understanding in the last judgement should determinate the will, and that the same last judgement of reason

Conseq.

should bee in the power of the *will*, so that the patrones of free *will* in Man, doe not agree among themselues concerning the originall of *freedome*, sometimes placing it in the *understanding*, and sometimes in the *will*. Here wee conclude, that that *freedome* is originally in the *will*; for when the *understanding* hath demonstrate the truth vn to the *will*, although the *understanding*, necessitate the *will* to chuse; yet it doth not *inforce* it; but it chuseth that which it chuseth freely.

That *freedome*
is not formally
both in the
understanding
and the *will*.

Secondly, wee will shew that this *libertie* is not both in the *understanding* and the *will*, *formally*; for if it were *formally* in both, then it should follow that ther were two *free wills* in man, one in the *understanding*, & another in the *will*; and consequent-ly a double *action*, and a double cause of sinne; but the *formall* cause of sinne is in the *will*; there-fore Bernard saith, *cessit voluntas propria, et infernus non erit*, that is, let the *will* cease from sinning, and there shal not be a hel: therfore there cannot be *formal* cause of *freedome* in the *understanding*.

It rests then that *freedome* is both *originally* and *formally* in the *will*. We must not thinke this an idle schoole distinction, and so let it passe; for couerly vnder this, (that they make the *understanding*, to be radically and *originally free*,) they couer their poyson of *free-will*, and so vent it to the world: for *freedome* being originally in the *understanding* since the fal(vnto good;) it directes the *will* in euery *action*; and the *will* being deter-minate by the *understanding*, then there must bee yet *free-will* in Man since the fall naturally to em-brace good, as well as euill.

Quest.

Quest. What is the *understanding* to the *will* then, when the *will* chuseth, seeing it is not the originall of the libertie thereof?

Answe. It is the *cause* of the determination of the *will*, but not of the *libertie* thereof: It cannot bee the *efficient cause* of the *libertie* of the *will*, although it might seeme so to bee; as for example: remission of lynes is promised and giuen, if we forgive men their trespasses: yet our forgiuing of men their trespasses, is not the *cause* why God remits our sinnes, but a *condition*: so, the fire heateth not, vnsesse there bee a mutuall touch bewixt the *agent* and the *patient*, but yet this mutuall touch of the *agent* and the *patient*, is not the *cause* why the fire burneth but a *condition*; So, although the *will* chuse not without the light of the *understanding*, yet the *understanding* is not the *cause*, why the *will* chuseth freely, but a *condition* without which it could not chuse; the *cause* is one thing, but the *condition* is another.

Obiect. A *condition* neuer proceedeth an *effect*; as yee cannot see vnsesse the window bee opened, and yet it will not follow, that if the window bee opened (which is the *condition*) that ye will streight see, vnsesse the light come in; (which is the *cause* why we see:) but when the *understanding* sheweth the light to the *will*, it is not as a *condition*, but a *cause*, why the *will* chuseth this thing, and not that; as the light makes the colours actual y visible, which were but *potentially* visible, before the light did shine.

Answe. There is a twofold *condition*. First,

R 3

when

Intellexus est
causa determina-
tio[nis], non
liber[tatis].

Allat[us] condic-
tio[nis] est causa.

Bellum degat
et lib[er]tatis.

Condition duplex,
causale, et con-
ditionale.

when the condition includes a cause: as if a Man breath, hee hath lungs; here the condition of breathing is his lungs; which is also the cause of his breathing. Secondly, there is a condition, which is onely a condition, and includeth no cause in it; as the opening of the window is the condition without which wee cannot see: if the window bee not opened the light cannot come in; and yet the opening of the window is not the cause of the light, for the cause is in the light it selfe, why the obiect is visib'e. Againe, the light shining vpon the obiect is not the cause of our seeing the obiect, for the cause is the eye, and the light is the condition, without which wee cannot see the obiect. So, the understanding is onely but a condition to the will, and not a cause, why it chuseth freely, because the freedome of the will, is onely in it selfe, embracing the obiect freely, without any externall cause mouing it.

A collation
betwixt the
will of the An-
gels, God, and
Man.

The will of God neither turnes nor returns; it is like the poole which stands immoueably in the firmament: the will of the Angel turnes, but returns not; it is like the winde, which being settled in one ayrth stands still there: but the will of Man both turnes and returns; it is like the wind, sometimes in this ayrth, and sometimes in that.

Coll. 2.
Betwixt the
will of the An-
gels, in origin,
second, old, &
renovated An-
gels,

In the Angels there was *primum instans*, et *se-
cundum instans*; the Angels, *in primo instans*,
were *incomplete liberi*, they were then but *vato-
res*; for although they did at the first onely actu-
ally chuse good, in the *first moment* of their crea-
tion, yet they were not confirmed in good. *Job 4.18*

found not constancy in his Angels: but in the second instant, the good Angels, were compleat *liberi* and confirmed in good; as the bad Angels were settled in euill, the good Angels confirmed in good, were *comprehensores*, but not *viatores*; and the bad were confirmed onely in euill, and are continually *viatores*. So the first *Adam* was incomplete *liber* and *viator*, and therefore might chuse either good or euill; so the renewed *Adam* is incomplete *liber et viator*, because naturally hee chuseth euill, and by grace hee may chuse good; but, the second *Adam* Iesus Christ, being both *comprehensor* and *viator* is complete *liber* and cannot chuse euill; the old *Adam* is *viator* onely, and chuseth onely euill.

When the Diue's and wicked men are saide to bee determinate to euill, it is not so to bee vnderstood that they are determinate to one sort of euill only, for they may go from one sort of euill to another, as the Diuel inticed the *Jewes* to kill Christ, & yet he inticed *Peter*, to diswade Christ from going to Jerusalem, that hee might bee saued; and yet they are still determinate to euill.

An Angel differeth from the Soule of Man foure wayes. First, naturally, for the Soule doth animate the Body, but an Angel animates not a Body. Secondly, they differ in their definition, for the Soule is a resonable creature, but an Angel is an intellectuall creature. Thirdly, the Soule may bee moued by the inferior faculties, but the Angel is onely moued by God. Fourthly, the Soule makes choice either of good or euil, but an Angel of good onely, or of euill onely.

Diue in his
magistracy
and his lawes

Col. 3.
Betwixt the
Angels and
Men.

Characteristics
of the Angels
as human, & no
t to strive, &c.
cc. 3, but not in
cc. 4, the angel.

Conseq.

Duplex libertas
voluntatis, con-
trarietatis et
contradictionis.The second
property of
the will.

Willingnesse is the most absolute perfection of the will, and therefore when the Saints ay me at this, it is noted as one of the highest degrees of perfection in this life to be willing to doe good. *Psal. 110. My people are a willing people.*

The *liberty* of the will is twofold; the *liberty* of *contrariety*, and, the *libertie* of *contradiction*: Man had *libertie* of *contrarietie* before his fall to chuse good or euill, and *libertie* of *contradiction*, to doe, or not to doe: these two sorts of *liberties* are not the perfectest estate of the *will*, for when it hath power to chuse or not to chuse, it imports a *weaknesse* in it, but when it is determinate to the good, then it is fully satisfied, this is reserved for Man in glory. The Apostle, *Rom. 6. 18.* vseth this word *libertie*, more improperly, when hee saith, *free from Justice, and servant to sinne*; when hee calleth this *freedome*, it is most improperly *freedome*; for, *if the Sonne make vs free, then we are free, Ioh. 8. 36*, so we say to serue God, this service is not properly seruice, but *freedome*.

The essentiaall propertie of the *will*, is *freedome*, that it cannot bee compelled by no externall agent in the free chusing; although in the exten nall action thereof it may be forced.

God worketh diuersly vpon the *will*; some times hee changeth the *will*, and conuerts it; as when hee changed and conuerted the *will* of *Saul*, and made him an Apostle. Secondly, sometimes hee changeth the *will*, but conuerts it not; as when *Esaue* came against his brother *Jacob*, hee changed his *will*, and made him fall upon his necke and weep.

weepe, Gen. 33.4. But yet conuerted him not; so when *Alexander the great*, came against *Jerusalem*, minding to destroy it, the Lord changed his minde, and made him courteous to the *Iewes*, by granting them sundry priuiledges, and bestowing gifts vpon them; here his minde was changed, but not converted. Thirdly, sometimes God neither changeth nor conuerteth, nor restraines the will, but restaines it; as the will of *Laban* when hee came against *Isaac*, Gen. 31.24. and *Attila* when hee came against *Rome*. Fourthly, sometimes God neither changeth, nor conuerteth, nor restraines the will, but hee ouer-rules it, as hee did the will of the *Iewes* who crucified Christ: all these wayes God workes vpon the will, but he never compels it.

Although the *Will* cannot be compel'd, *in actu elicito*, in the own free choyce; yet *in actu imperato*, in the commanding act, it may be compelled; as when they drew the *Martyres* against their will before their idols, putting frankincense in their hands to burne it before them: So *Iob. 21*. Christ saith to *Peter*, *they shall draw thee whither thou wouldest not*.

As the *Will*, in the commanding act may bee compelled; so the *Will* in the free chusing act may be necessitate.

There is a threefold *necessitie*. First, when the *necessitie* ariseth from *within*; this is called, *necessitas ab intrinseco*, as the blessed in *Heauen* are moued by the proper inclination of their *Will* to loue God necessarily. Secondly, when the *necessitie* ariseth from *without*; as when the will is indifferent in it selfe, to doe or not to doe, to goe

*Duplicata, et
tricarta est in re-
gione.*

Prop.

Illust.

*Tr.plex auxili-
tias, ab intrinse-
co, ab extrinseco,
et ratione fons.*

this way or that way. When Nebuchadrezzar stood in the parting of two ways, Ezech. 21, doubtfull whither to goe, towards Ierusalem or Rabbah, the Lord determinates his will to goe towardes Ierusalem. Thirdly in respect of the end; as a man is to passe ouer a water, but hee cannot goe to the other side without a boate. These three sorts of necessitie take not away the libertie of the will, although they necessitate it; the first sort of necessitie takes not away the libertie of the will, although it necessitate it; for this will is *internum principium sui motus*; and this libertie cannot bee taken from it, vniuersallie it bee destroyed: the second sort of necessitie takes not away the freedome from it; for the will can not bee both *inforced*, and yet *free*, as heate cannot bee made cold: but yet the will may be necessitate; for as the water which is cold may bee made hoate, so the will which is *free* may bee necessitate: and the third sort of necessitie establisheth the freedome of the will.

The first colla-
tion betwixt
the innocent, re-
newed, old, and
glorified Adam.

Man in his first estate had free choyce of good or euill, but was necessitate to neither of them: in his second estate, he is a servant to sinne and *infideli-
tate*, to it; in his third estate, hee is free from the seruitude of sinne, but not from the necessitie of it: in his fourth estate hee is voluntarily good, and necessarily good, but hee is not free *liberitate indiffer-
entie*, as man was before the fall, for that it includes a weakenesse in it.

Coll. 2.

In Adam's first estate his will was free from sinne, and necessitie of sinne, because hee had neither *internum*, nor *externum principium*, to moue him

him to sinne ; so hee was *free* from misery but not from mutability. In his second estate he is subiect to the *necessitie* of sinning, to misery and to the seruitude of sinne; but *free* from coaction. In his third estate, hee is *free* from the dominion of sinne, from the seruitude of sinne, and from compulsion, but not from the *necessitie* of sinning. In his fourth hee shall bee *free* from misery, seruitude, mutability, and *necessitie* of sinning; but not from *necessitie* and willingness to loue God. In his first estate he was *liber*, *free*; in his second estate hee was *seruum*, a seruant to sinne ; In his third estate hee is *liberatus*, freed from sinne ; but in his fourth estate hee shall bee *liberrimus*, most freed from sinne.

The *Will* working *freely*, hath power to determinate it selfe as it is directed by the *understanding*, in ciuill, and morall actions, and in indifferent things; but in actions spirituall it is onely determinate by God.

The *Will* hath power by the light of the *understanding* to determinate it selfe, in ciuill, and morall actions; and God in these likewise doth determinate the *will*, *Prov. 22. 1.* *the Kinges heart is in the hand of the Lord*, and hee turnes it as the *rivers* of water; when the King determinates his owne heart, the Lord also determinates it; for euery particular agent, determinates his own instrument to his worke; but the *will* is the instrument of God, (for onely the *increated will* hath an independant power) therefore the *Will* being but a second cause, is determinate by God. When God determinates the *will* in ciuil things, he doth it ly-

Prop.

H. 2.

ging, restraining, or ouer-ruling it ; but when hee determinates the will (which cannot determinate it selfe) in spirituall things , then hee conuerts the will and inclines it, and here he is the sole and onely cause.

Obiect. That which is moued from a cause without it selfe, is saide to bee *compelled* ; but the will cannot bee *compelled*, therefore it may seeme that it cannot bee determinate by God.

Answ. That which is moued by an *externall cause* , is saide to bee *compelled* , if the *externall cause* take away the proper inclination of the *second cause* ; but if it leaue the *second cause* to the owne proper inclination , then it is not saide to be *compelled* but to worke *freely*.

Obiect. but the motion is rather ascribed to him who moues, then to that which is moued, as wee say not that the stone killed the man , but the man who threw the stone; if God then moue the *Will* , it might seeme that the will were free and not to be blamed in the action.

Answ. - If the *Will* were so moued by God that it moued not it selfe , then the *Will* were neither to bee praised nor to bee blamed : but seeing it is both moued and moues it selfe , and is not like a stone in a mans hand, which is moued and moues not it selfe ; therefore it is to bee blamed in the sinfull action.

The *Will* , in morall and ciuill actions , is not determinate, in the meanes, which lead to the end: (for that the *understanding* doth one'y ;) but respecting the end, it both determinates it selfe *naturall* ,

rally, and is determinate by God ; but in spirituall things it is onely determinate by God, both in the meanes and in the end, *Philip. 2. 13.* It is God who worketh, both the will and the deed in vs.

The grace of God determinates the *Will* onely to good : therefore these extenuate mightily the grace of God, who grant, that God in the *conversion* of Man doth powre in a *supernaturall grace* in his heart ; but yet this grace doth not determinate the heart of man, for that the *will* doth *naturally & freely* : and to draw out the *act* of Faith (say they) there needs no concurrence of the grace of God, but onely morall perswasions. So *Forseti*, who holds that God onely sets the will on worke, but leuves the will to worke by it selfe, hee determinates (faith hee) onely *in speciatione*, but not *in exercitio* ; in inclining the wil to embrace such an obiect, but the operation about that obiect is left free vnto the *will* it selfe, this it may performe freely without Gods grace.

Obiect. But it may seeme that God determinates the sinnefull actions of men as well as their mortall, both in the meanes and in the end, and is the cause of the one as wel as of the other ; as God knoweth certainly that the *Antichrist* will sinne ; therefore the *Will* of the *Antichrist*, is determinate to sinne, by the decree of God ?

Answe. This followeth not, because putting the decree of God, the *Antichrist* will sinne ; these two goe not togither as the cause and the effect, for Gods decree is not the cause why the *Antichrist* sinnes ; but it onely followes Gods foreknowledge

Conseq.

*continetur cap. 43
pag. 6 12. /o fin
sc. 4.*

*Eternum decre-
tum Dei ponit
i. fulfillibilitatem
consequenter, si d
e. et. et. et.*

Dux lex causio
sciam, causa
cunctam, 2.
- antecedentem
et effectum.

and is not an effect of it, for there is a twofold connexion of things; first, of the cause with the effect, and so the effect, necessarily followeth the cause. Secondly, of the antecedent with the consequent: the sinne of the Antichrist is the consequent of Gods decree infallibly, but not productively, because the decree is not the cause of it.

Object. But it may seeme that Gods decree is the cause of sinne: *Ioh.12.39.* *T*hey could not be leene for *E*asy said, *he blinded their eyes, and hardened their hearts.* Here it might seeme that the Prophets prediction was the cause of the hardning of their hearts, and not the antecedent of it only?

Answe. These euill things God foreseeth to fall out, because they are to fall out; and they fall not out because hee foreseeth them to fall out: when I see a man writing, hee writes not because I see him writing, but because hee is writing therefore I see him write; so, the *Antichrist* sinneth not because God foresaw him to sinne, but because the *Antichrist* was to sinne, therefore God foresaw him to sinne. God foreseeth otherwayes good actions, for hee decreeth them, and they fall out as effects of his decree, but it is farre otherwayes in mans sinnefull actions, for they are not the effects of Gods decree, but a necessary consequent of it.

The essentiall propertie of the *Will* (which is *libertie*) cannot bee changed, but the qualitie of the *Will* (which is good or euill) may be changed.

There are two things to bee considered in the *Will*. First, *what* or the *essence* of it. Secondly, *what* or

or the operation of the *will*: the *essence* of the *will* cannot bee changed, but the operation may bee changed: it may looſe holinesſe and ſanctification in the choyce, but not the *essence* of it: a clocke when it is out of frame ſhoweth the time, but not the true time of the day; and as the ſaylers compare ſtricken with thunder, the point of the needle ſtands alwayes at ſome ayrrh, but not at the right ayrrh; and ſo when wine is turned into vinegar it keepeſt ſtill the colour and quantitie, but it hath lost the right reliſh: ſo the *will* of man after the *ill*, ſorely chufeth that which it chufeth, *Non corrumperit quoad agendum radicem* ſed termi-
nabitur.

Man in ſiſt estate, willed onely good, both in the *end*, and in the *meaneſ*: but man in his corrupt estate *wilſ* the *end*, either as good or apparent good; but hee maketh choyſe of the *meaneſ* often as euill: the *will* respects the *end*, and election the *meaneſ*; no man wilſ the *end* as it is euill; but the *meaneſ* leading to this *end* are oftentimes choſen as euill. The adulterer and the theiſt, they wil the proper *end*s of their adultery and theiſt (which are pleasure and gaine) as good or at the leaſt good in thow; but the *meaneſ* they know are oftentimes euill, and chufe them as euill that they may attaine to their *end*s. Againe, the vngenerate man ſometimes wilſ the *end* but not the *meaneſ*. *Prov. 13.4.* The ſluggard wilſ, and bee wilſ not; hee wilſ the *end* because it is good; but he wilſ not the *meaneſ* because they are painfull and laborious: ſo *Hoſ. 10.11.* *Ephraim as an one delighted in threshing*

A collation
between the in-
nocent, and
old aduine.

7.1.1. quia vnde
7.2.2. 3.2.2.2.2.2.2.
dilectio. genitio p.
rampic. p. 2.
2.1.2.2.2.2.2.2.
quama.

47. but not in plowing : hee delighted in threshing, because the oxe might not bee muzled when hee did thresh ; *Deut. 25.4.* but hee delighted not in plowing ; that is, to take the paines to plow vp his his heart, and mortifie his sinnes ; *Balaam* wistled, *that he might die the death of the righteous, Num. 23.14.* but he endeauoured no to liue the life of the righteous.

Prop.

Man after his fall had libertie in ciuill and mortall actions.

Illust.

Impedimenta libertatis humanae sunt, vel extra se, vel in se.

Impedimenta externa sunt deus, diabolus, et externa obuiata.

This libertie which man hath now in his corrupt estate , vnto any good, hath sundry impediments both outward and inward ; and although our election bee free , yet the execution thereof is not in our hands. There bee three extermill impediments in our libertie ; first , Gods ouerruling of the will of Man, who althoough he take not away the libertie of the will from vs, yet hee oftentimes furthers vs in good , and hinders vs in euill ; and bridles so the fury of the wicked that they cannot come to the ends which they ayme at ; as wee see in *Ieroboam, 1.King.13.5.* and *Sennacherib, Esai.37.29.* For the wayes of Man are not in his owne power, *Pro.16.9.* The second impediment of our libertie is *Sathan* seducing , who oftentimes seduceth the will when it is inclyned to good, and perswades it to euill, *Ephe.2.2.* which perswasion is effectuall in the sonnes of infidelitie : sometmes Sathan hindreth the children of God, as he hindred the Apostle that hee should not come to the *Thessalonians, 2.Thess.4.17.18.* The third outward impediment is, the multitude of obiects laid before vs, which

which partly allure the minde if they bee pleasant, and terrifie the minde if they be fearefull.

The inward impediments which hinder the *wils libertie*, are. First, the *want of Gods image*. Secondly, the *blindnesse of the understanding*. Thirdly, the *infirmitie of the Will*. Fourthly, a *naturall violence*. Fifthly, a *pronenesse to enill*. Sixthly, the *vehemency of the affections*, which draw the Will after them, and trouble the *Judgement*.

Impedimenta interna sunt, destrucentia, inmaginatio. Diu, cecitas intellectus, infirmitas voluntatis, naturalis violencia, propensitas ad malum, et vice-mentis afflictio. Nam.

CHAP. XVII.

Of Mans Will in his conuersion.



N the first point of Mans conuersion, God intuseth, a new habite of grace.

Prop.

The third pro-
perty of the
Will.

Illust.

The *conuersion* of Man is not wrought, first by stirring vp of his *Will*, or by alluring or perswading him, but by powring grace into the heart. *Socrates* saide that hee was but to his schollers like a midwife; for a midwife doth nothing but helpe in forth the birth already conceiued: so hee saide, that he onely but drew foorth the wit, which was naturally within his schollers. But it is not so in the first point of a mans conuersion, for the Preacher doth not helpe foorth the graces in a man; but he is like to a father, begetting him anew againe through the *Gospel*, 1. Cor. 4.15.

Man before his *conuersion* to grace is *passive*.

T

There

Illust.

*potestia, vel est
propria, vel
remota, passiva,
vel mere passiva.*

There is in some patient a *neere power*, as when powdar is laid to the fire: it hath a *neere power* to be kindled by the fire. Secondly, there is in some patients *remote power*, as when greene wood is laid to the fire, it may bee kindled although it bee long ere it burne. Thirdly, there is in a patient a *passive* or *obedientiall power*, or that which they *call potestia, passiva* or *potestia recipitua*, as when the potter makes a vessel of clay. Fourthly, there is a *meere passiue power*; as a stone hath no aptnesse to bee made a living creature. Man before his *conue sene*, is no like powdar, which hath a *neere power* to take fire, hee is not like greene wood which hath a *remot power* to take fire; hee is not like the stone that is *meere passiue*; but hee is like the clay in the potters hand, that is passiue and capable to bee formed according to the will of the potter; and in this sense is that of *Augustine* to bee understood, *volle credere est gratia, sed posse credere est natura*; to bee willing to beleeue is of grace, but to bee ablet beleeue is of nature: which *Cajetane* expounds well, *posse credere* is meant of the *potentia* or *obedientiall power*.

Illust. 2.

*Tri a genera opere
rum Dei, ex operis
tum in nobis au-
tificatione.*

God hath three sorts of workes which hee workes in our *instituacione*. First, such workes as are onely proper to God, as to stand at the doore and knocke, *Reuel. 3. 20.* to open the heart, and to inspire, &c. In which our will giveth neither conourse nor co-operation; therefore in these wee are onely passiue; and the will is *actiued*, not being as yet *actiue* it selfe; *Non habet actiuum concursum hic, sed solum modo recipit*; the will hath no actiue

concourse vnto grace here, it hath only an aptnes to receive, faith being wrought in it. Secondly, the begetting of new qualities in the habite; as Faith, Hope, & Charite; for to the bringing forth of such excellent qualities, nature can doe nothing; Man here also is passiue, as the ayre when it is illuminated by the light. Thirdly, such workes in the act, as to beleeue, repente, &c. which God workes not in vs without vs; vnto which purpose is applied that of *Paul*, 1. Cor. 15. *The grace of God within* and that of *Augustine*, *co-operando per se, quod operando incepit*; so the will of Man by this concurring grace is made, *pedissequa*, and a subordinate agent vnder grace, grace being *comes & dux*; & the will being *pedissequa, sed non prævia*, attending grace, but no wayes going before.

In the point of Mans *conuersion* the will being moued, afterwards moues it selfe.

*Prop.**Illust.*

This action of the will is, first from *grace*; and secondly, from the *will* it selfe; in both these acts God concurses as the first agent, and the will as the secondary. In the estate of corruption, the *will* is the true *efficient cause* of sinne; in the estate of *justification*, the *will* is truly indued with grace; & in both these estates the *will* is a true *efficient*, but differently: for in the sinnefull estate the will is the *principall efficient*; but in the estate of grace it is subordinat to the grace of God, and not collateral; the holy Ghost quicknening it and reviving it to worke, and so by the grace of God wee are that we are, 1. Cor. 15. 10.

*Voluntas enim
decreta est natura
quædam, a
ut est principi-
um, auctoritatis
omnium.*

*Thom. conc. gen-
til. de miraculo.*

*Dua conditionis
requiriuntur ut
aliquid sit miracu-
lum, 1. ne causa
sit occulta, 2.
ut sit inrete, unde
alter voluntatis
decreta evaneantur.*

Quest. Whither is the *conversion* of Man, with his *Will*, or against his *Will*?

Answ. the *Will* is considered two wayes. First, *ut est natura quædam*, as it is a creature ready to obey God, who rules the vniuerse. Second y, *ut est principiū suorum actionum*, whereby it freely wills, or nills; in the first fence, it is not against the *Will* that it is conuerted; in the second fence, a, it is corrupted, willing *sine freely*, (before sinne be expelled) it is against the *Will*. The water hath the proper inclination to goe downward to the center, yet when it ascends vpward and keepes another course, *ne detur vacuum*, lest there should bee any emptinesse in nature, it runnes a course contrary to the owne proper inclination: so when the *Will* obeyeth God, (in the *first act* of mans *conversion*,) it is not against the *Will*, if yee respect the *Will* as it followeth the direction of God; but if yee respect the *Will*, as it is corrupt and sinfull it is against the will to obey God.

Quest. Whither is the *conversion* of man, a *miracle* or not?

Answ. Wee cannot call it a *miracle*; for there are two conditions required in a *miracle*. First, that the cause which produceth the effect, bee altogether vnownen to any creature; for if it be knownen to some, and not to others, it is not a *miracle*; the eclipse of the Sunne, seemes to the countrey man a *miracle*, yet a *Mathematician* knoweth the reason of it, therfore it is not a *miracle*. The second condition required in a *miracle* is, that it bee wrought in a thing which hath an inclination, to the contrary effect;

effect; as when God raiseth the dead by his power, this is a *miracle*, because it is not according to the nature of the dead that euer they shoulde rise againe: So when Christ cured the blind, this was a *miracle*, for nature woulde never make a blind man to see; so when Christ cured Peters mother in law of a feauer on a sudden, this was a *miracle*, for nature could not doe this in an instant. If any of their two former conditions bee lacking it is not a *miracle*. Therefore in the defect of the second condition, the creation of the world is not a *miracle*, because such a great effect is proper to the nature of so glorious a cause: but if Man or Angel could create, it were a *miracle*, for it is contrary to their finite nature to produce such an infinite effect. So, the creation of the Soule is not a *miracle*, because God worketh ordinarily here, nature preparing the Body then God infuseth the Soule. But if God shoulde create a Soule without this preparation of nature, this shoulde bee a *miracle* in respect of the second condition; as when hee created *Eua* without helpe of *Adam*, and Christes manhood in the wombe of the Virgine, without the Virgine. So the *conuersion* of Man is not a *miracle*, because the reasonable Soule was once created to the Image of God, and is againe capable of the grace of God. When wee heate cold water by fire, although it bee contrary to the inclination of the forme of the water to bee hot, yet it may receiue heate, and when it receives heate it is not a *miracle*. But improperly the *conuersion* of Man may bee said to bee a *miracle* in respect of the

*Creatio illorum
magnarum sed non
miraculorum.*

first condition required in a *miracle*, because it is done by God who is an vknownen cause to vs, and although it bee not properly a *miracle*, because the second condition is deficient, yet it is a greater worke then a *miracle*, *Nam aliquid est maius opus, sed minus miraculum et creatio.*

Prop.

Illust. 1.

In Mans conuersion we must not take from grace, and give to nature.

It was a *maxime*, received among the Iewes, *Satis est addere de profano ad sacrum, quam de mere de sacro et addere ad profanum*; they had rather take from the profane day, and adde to the Sabbath, then to take from the holy Sabbath, and adde to the profane day: but men now had rather take from grace and give to nature, then take from nature and give to grace.

When the Fathers laboured to ouerthrow one error, they fell in another: as a gardner when hee goeth to make streight a crooked sprigge, he bends it sometimes too farre the other way: so they, that they might absolutely defend the grace of God against the maintaingers of *free will*, they rooted out *free will*, and gaue Man freedome in no actions, but concluded all vnder the necessitie of Gods predestination as did the *Stoickes* among the heathen. But wee must not so stand in defence of grace that wee ouerthrow *free-will*, neither must wee ascribe that to *free-will*, which is due to grace onely.

The *Jesusites* that they may plead for *free-will* in Man, haue found out a new platforme of Mans saluation; for first, they establish a *middle* sort of knowledge in God; by which hee knoweth things

that

*ut ante triplicem
luminis partem
ante diuinam
supradictam
etiam post
3 menses.*

that are to come, (not absolutely but conditionally) what Man or Angel may bee able to doe by the freedome of their wils, (no decree of God going before,) considering them in such or such a condition, with such or such circumstances. But there is no such *middle sort of knowledge* in God, for God knoweth all his workes from the beginning, *Act.* 15.18. Go I knoweth all these things that are conditionall, although they never take effect, absolutely and perfectly: as for example, hee forelaw that *Abimelech* the King of *Gerar* would haue defiled *Abrahams* wife, neverthelesse hee hindred him that hee sinned not with her, by his restraining grace; *Gen.20.6.* I know that thou didst this in the simplicity of thine heart, therefore I haue kept thee that thou shouldest not sinne against mee, neither taub her. So, *Exod.13.17.* God would not bring the Israelites directly to the land of *Canaan*, but he led them about by a large circuite, lest perhaps (saith God) it frethink them, when they see the enemy come against them, and they returne backe to *Egypt*; this word perhaps is not a doubting in God, or a *middle sort of knowledge*, but certainly hee foresaw it wou'd come to passe, therefore he preuented it by a sure re ned'y. There is no sort of knowledge in God, but either, *simplicis intelligentie, or visionis; simplicis intelligentie, is of things possible, scientia citionis is of things that certainly come to passe.*

*duplex scientia
in Deo, prophetis
intelligentia et
scientia.*

Obiect. Put they alleadge that place, *1.Sam.23.11.12.* when *Dawd* consults with God, what would become of him if hee stayed at *Keilah*, whither the *Keilites* wou'd deluer him into the hand-

of Saul or not: it was answered conditionally in this sense, *if ye stay, Saul will come, and if he come, the Keelus will deliver you vp in his bands*: hence they reason thus: God foretold this futer condition: therefore hee foreknew it. But hee foreknew it not by the first sort of knowledge, because that is of things possible, which may come to passe, or not come to passe: neither doeth God foreknow this by the second sort of knowledge, because that is of things that will certainly come to passe; but it is a third sort of knowledge, of things that may come to passe conditionally. Therefore say they, there is a middle sort of knowledge in God.

Proposita pro-
positio, scilicet
concreta exas-
pose, et fijata in
partibus.

Ans. This sort of knowledge, that is proposed conditionally, is absolute in God, and depends not upon the vncertaintie of the condition, for a hypotheticall or conditionall proposition may bee true in the connexion, & yet in the parts it may be false; and so God knoweth it to bee false. The Apostle saith, *If an Angel come from heauen and teach another Gospel then that which wee haue taught, let him bee accursed, Gal. 1.8.* But an Angell cannot come from heauen to teach another Gospell. So, *1. King. 22.28. If thou returne againe in peace the Lord hath not spoken by me: but the Lord spake by the Prophet Aieaiah*, and the King was never to returne in peace. Although these speeches bee conditionally set down, yet God knowes them absolutely that they shall either come to passe, or not come to passe: and so there is not a middle sort of knowledge in God.

Ques.

Quest. How did God force *David's* betraying by the *Kestrels* unto *Saul*, whether contingently or necessarily?

Ans. When God lookes *ad opposita*, hee produceth his effect freely, and contingently, because it must either bee or not bee; as the *Kestrels* might have delucred, or not delucred, *David* into the hands of *Saul*; but when God determinates him-late to one of the opposites, then hee absolutely and necessarily foreknowes it, as hee knew absolutely that *David* shoud flee and not bee betrayed; that which is contingent conditionally in the cause, may bee intall'd necessary in the effect; as, if *Peter* runne, *I* mooues; here hee mooues necessarily because hee runnes; and yet he runnes not necessarily; for hee may either runne or not runne: so this betraying of *David* was necessary in the effect if hee had stayed at *Kestrel*, but it was contingent in the cause, for hee might either haue stayed there or no stayed, *Act 20. Paul* saith, *If any of you or none of the shipp yee shall all perish; but if yee stay in the shipp yee shal all be saved*: they might haue stayed in the shipp or gone out of her, but respecting the event, they behoued to stay in the shipp, and be saved: so that, contingent things fall vnder the prouidence of God, and Gods prouidence takes not away their contingency, no more then it did at the nature of the bones of *Christ*, when he foresaw that a bone of him shoud not be broken, *Ioh. 19. 36*, but necessarily the events of them follow and are foreseen of *God*. When God wils a thing, it comes not necessarily to passe;

Conditionate in
cause, possibl effect
necessarily in
effect.

but when God wils a thing necessarily, then it must come to passe : God wils the eclipse of the Sunne, hee wils but this contingently , because it may either bee or not bee ; but when hee wils the elipse, necessarily then it must come to passe ; *in sensu coniuncto* , that which hee wils it must come to passe; but *in sensu diviso* , that which he will , may not come to passe ; for hee needed not to haue willed it: for as *Thomas* in his Booke , *contra gentiles* saith : *Quedam eneunt ex necessitate suppositionis et immutabilitatis, eo modo quo prouisa sunt, sciz contingenter et liberè: ea quæ Deus determinavit libere et contingenter eveniura, ea contingenter evenient; et necessariò quæ determinavit necessariò.* That is , some things fall out by necessitie of supposition and immutabilitie, that same way whereby they are foreseen : to wit, contingently and freely; but these things which God hath determinated to fall out contingently and freely , they shall fall out contingently ; and these things that hee hath determinate necessarily to come to passe, shall of necessite bee.

Quest. Seeing the purposes of God are absolute , why are his promises and threatnings se downe conditionally ?

Ansiv. He setteth them downe conditionally to moue sinners more earnestly to repent. *Ioa.3.5.* *Yet fourty dayes and Ninive shall bee destroyed.* But hee keepes vp the condition here, to moue the *Niniuites* the more earnest y to repentance ; and the event sheweth , that this was Gods purpose not to destroy the *Niniuites*, because they repented; here

by

by degrees hee manifests his counsell vnto them.

Example, when a town is be eagedred, the counsaile of warre ordaine, that whosoever goes vpon the walles shall die the death, this is to terrifie souldiers, that they goe not vpon the walles ; the enemy makes a fudder assaile in the night, a souldier runnes vp vpon the walles, and repels the enemy : whither shall this man die for it or not ? the counsaile of warre explaines themselves, and that which they set out absolutely before, they interpret it now this way ; our meaning was that no souldier should goe vp vpon the walles that hee might not giue intelligence to the enemy : but thi souldier hath repelled the enemy ; therefore hee hath not violated our Law, neither is hee culpable of death. See the example of *Jonathan*, 1. *Sam.* 13. So when God saith fourtie dayes, and *Nimue* shall bee destroyed, keeping vp the condition, if they repent not ; when th yrepent, hee explaines his former sentence and shewes that it was not absolutely his meaning that they shold die, but onely to terrifie them, and to moue them to repentance.

The *Iesuits*, when they subordinate the *Will* of Man, to this conditionall knowledge in God ; they leue Mans *Will* indifferent here, to chuse or not to chuse ; and vpon this *freedome* of Mans *Will*, they ground the decree of God, to predestinate this Man and to reue it that Man. But if this platforme holde, than it will follow, that when the *Will* of this Man imbriceth grace, and the *Will* of that refuseth it, it must e ther bee the *caus* of predestination or the *condition* ; but no Christian ever said that the *Will*

of Man was the *cause* of predestination, except the *Pelagians* and their followers; if they make this act of the *Will* the condition of Mans election then they impe with the *Arminians*, who measure the efficacy of grace from the event of the *Will*, which notwithstanding some of the *Leagues* strongly deny.

Ques. If the *Will* bee neither the *cause* nor *condition* of our predestination, what is it then?

A sw. It is but a meane, for the furnishing of Mans predestination; for a mans name is not written in the Booke of life, because hee assents wilfully, to the promises of the Gospell, and belieues them; but because his name is written in the booke of life, therefore hee belieues, *Act. 13.48.* *A man* *as were ordained unto eternall life believeth*. If a King should discerne that none should bee courters with him, vn else they were trained first vp in the warres; this training vp in the warres is neither the *cause*, nor yet the *condition*, which mooues the King to make choyce of them; it is a meane whereby they are received into the Court, but no motiue which mooued the King. So, Faith whereby a Man is adopted to be the Sonne of God, is neither the *cause* nor yet the *condition* which mooues God to elect Man, but whom hee electeth freely, them hee gives to belieue.

If it be asked of *Bellarmino*, wherefore this man is saved and not that man? hee will answere that there is no other cause but the good pleasure and *will* of God.

Secondly, if it bee asked of him, why hee gives this

his man *gratiam congruam*, or fitting grace, and not that man? hee will answere: because his will is to saue this man and not that man.

Thirdly, if it bee asked of him, wherefore this man receives grace and not that man? hee will answere: because grace is fitting for this man and not for that man; he calles this *fitting grace*, not *wil*, the will is determinate by grace (as wee hold,) *Physica determinattione*, or *Hypophysica* rather; neither will hee make it to depend *ab eventu*, as the *Arminians* doe from the *Will* of man; but he findes out a midale betwixt these two, placing it only *in moral presuasions*, and the efficacy of the wil es determination to depend vpon Gods grace: for God (saith hee) foreseeth, that the will cannot refuse, because he hath fitted it so to the will, at this time and in this place; so he that cannot now *absolutely* reject the grace of God, but *conditionally*: and hee saith *in sensu diviso* hee may reject the grace of God, but not *in sensu composito*. Example, when I see a man writing, hee cannot but write; and yet considering this act of writing by it selfe, hee writes free'y; so ioyning Mans *Will* with Gods Decree, a man cannot but *Will*; and yet respecting the *Will* in it selfe, hee may *Will* grace or not *Will* it when it is offered to him, because grace doth not determinate his *Will* (saith hee:) here hee wills, *infallibiliter, sed non necessario*.

But the *Arminians* hold that the *conuersion* of man altogether dependes from his his *Will*, and that there is no other cause why this man chuseith and that man refuseth grace, but onely the *Will*.

triplex determinat. summissa, a, b, cuncta, et modis. 1.

triplex determinat. a, b, c, d, e, f, 1620, 1621.

triplex determinat. a, b, c, d, e, f, 1620, 1621.

I outhly, if it bee asked, whither or no this man may resist the grace of God, or not? hee will answere; by the *absolute freedome* of his *Will*, hee may resist it; by this it followeth that they will establish a real act in the *Will*, which is neither subiect to Gods prouidence, nor predestination; but if they acknowledged the consent of the will, to bee a meane for the fulfilling of predestination, in this we would agree with them.

*T. flex grata,
sufficiens, amn-
dans et effax-*

Secondly, the *jesuits* that they may plead for free will make three sorts of *grace*, *sufficient*, *abundant* and *effectuall grace*; and they make *abundant grace*, a higher degree then *sufficient grace*; as that *grace* which was offered to *Chorazin* and *Bethsaida*, *Matt. 11*. Because they had a more *effectuall calling*, then *Tyre* and *Sidon*: they make that *effectuall grace*, when one actually receiueth the *grace* offered, and applieth it to himselfe.

But this distinction of grace cannot hold, for how can that bee sufficient grace, which never taketh effect, seeing none was ever saved, or ever shall be saved, by this sufficient grace, which is not effectuall; sufficient grace hath ever the owne effect, for whom God will haue converted, they cannot but be converted, Rom. 9.19. who can resist the will of God? Againe, those that are not converted, they of themselues cannot be converted, God giveth them neither willingnesse nor sufficient grace (to whom is he debtor) for if God gave them this willingnes, then it should bee both sufficient and effectuall grace to them.

But wee hold that both sufficient, and effectuall

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grace are the free gifts of God, because, *without me (faith Christ) yee can doe nothing*, Joh. 5.5. Neither in sufficient, nor in effectuall grace. Againe, wee hold that abundant and effectuall grace, are onely offered to the Elect; and that which was offered to Chorazin and Bethsaida was onely sufficient to leaue them inexcusable and not to conuert them.

Thirdly, the *Leſtants* pleade for nature, holding that God concurses generally onely with the ſecond cauſes, in giuing them a naturall power to worke; but not by moouing and applying them to their operations, as the Carpenter applicith his axe to cut. Neither (ſay they) hath hee any influence in the action it ſelſe; ascribing nothing to God, but the conſeruation of the ſecond cauſes; and if hee worke with the ſecond cauſes, they make not man ſubordinate to God, but as two cauſes working together, as a weake and a ſtrong man carrying a loade.

*Deam tr. O. de.
duo.*

But we hold, that God not only concurs generally with the ſecond cauſes, but applies and mooues the ſecond cauſe to worke; not as the ſecond cauſes are *co-ordinate* with God, but as *ſuſ ordinante*, ſo that when God workeſ vpon the *Will*, hee giueſt or onely a generali influence, whereby hee ſuſtaines the *Will*; but alſo he hath a particular influence in to it: neither is the *will* his fell. w. helper in the action, but ſubordinate to him, for in producing of the effect ſo. I likewiſe conueſt particularly

To conuile this point, that the *will* of man ſe-
pares not it ſeate, & ther. w. it is in iſt. & that
if equall grace be offered to two, and they

effect to follow, the one of them embracing grace and the other of them refusing ; one of these two absurdities must necessarily follow , either that the grace of God was not an equall remedy for both, because it cured them not both , which is blasphemie ; or else, that there was no real corruption in both which is flat Pelagianisme ; if mans will make the separation, then the Apostles question, 1. Cor. 4.7. (*He that hath separated thee*) is easilie answered ; an man then should haue wherein to boast, Rom. 5.1.18.

God is onely the effectuall cause of mans conversion.

There are three sorts of causes. First, a *Physical cause*. Secondly, a *morall cause*. Thirdly, a *miraculous cause*. A *Physical cause*, is that which really and truely produceth the effect, and is called an *effectuall cause* in the Schooles. A *morall cause*, is improperly and metaphorically a *cause*, because it produceth not properly an effect, onely it propogeth arguments to induce or to perswade. A *miraculous cause* is that which worketh aboue the course of nature.

God in mans conuersion, is not onely the moral cause ; because morall persuasions suffice not to produce a supernaturall effect. It onely propositeth arguments, counsels, and commands, but cannot incline the heart directly. When a Father holds vp an app'e to his child , or when the master of the game, sets vp a certaine reward to the runniers ; hee doth nothing but allure or perswade them, hee makes them not able to runne.

Secondly,

Secondly, God is not onely the *morall cause* of mans *conuersion*; for then hee shoulde haue no greater stroake in mans *conuersion*; then the Diuell hath, in peruerting the children of dislobedience, to theire destruction: for the Diuell in mans destruction, onely inticeth,allureth, and seduceth, but hee changeth not his *Will*; and worketh onely *per illicium*, intycing him onely to sinne; but the man himselfe changeth his owne *Will*: God doth not onely worke vpon our *Wills* by *morall persuasions*, proposing rewards to vs, exhorting and commanding vs; but changeth and directly workes vpon the will, therefore the Apostle saith, *Philip. 2.13.* *both the will and the deed are from him.*

God is the *Physicall cause* of mans conuersion, or rather like a *Physicall cause*, by drawing, iuy-ning, and moouing the heart. A man is put in the fetters, one gets him out of the fetters by one of two meanes. First, hee vseth *morall persuasions* to him to come foorth; then hee comes as a *Physicall cause* by breaking his bolts and taking him foorth: if God did nothing in mans conuersion, but by *morall persuasions*, then hee shoulde never come out of the fetters; for by nature hee is like the deafe Adder that stoppeth his eare at the voyce of the enchanter, *Psal. 58.* God is not the *miraculous cause* of mans *conuersion*; because the *conuersion* of man is not a miracle, as we haue shewen before.

*Dens non tantum
est causa morali
aut miraculosa
conuersionis hu-
mane; sed physi-
ca, et quasi phy-
sica.*

When God conuerts a man to grace; first, hee opens the heart and then hee enters; the heart all this time being dead, vntill God awake it.

In order of causes, God first hee opens the heart

X

and

Prop.

Illust.

Greg. de Valen.
d. s. 8 q. 3 p. 4

Duplici causa;
efficiens, & dis-
positiva.

Conclus. I

Our diff.

and then hee enters; but in order of time, when he opens, hee enters. The *jesuits* make God when he enters, the *efficient cause* of mans *conuersion*; and they make the heart when it opens the *materiall*, or *dispositiue cause*, of mans *conuersion*; and one of them goeth about to cleare the matter by this comparison out of *Dominicus a Soto*, thus. When the windē beats vpon a window, by entring in, it opens the window, and by opening the window, it enters in; in respect of the *efficient cause* it enters in by motion, but in respect of the *dispositiue cause*, it first opens, and then enters.

But this comparison is false, for God must first open the heart, and enter; before euer the heart open, and wee receiue grace; so that the second act of God, & our opening, are *simul tempore*; for when wee receiue, hee opens; and when he hath entred, and opened, wee receiue; although Gods opening goe before in order of causes, yet in time it goeth with our receiuing, as the fishe takes the hooke, and the hooke the fishe, at the same time; but in order of causes, the hooke is presented first to the fishe.

Bellarmino, in his *sixt Booke*, of *Free-will* and *Grace*, *Chap. 15.* Summes vp the co-working, of the *Grace* of God with *Free-will* in man in these conclusions following.

Man hath a *remote power* before he get grace, to the workes of holiness.

Man hath not a *remote power* to doe good as the greene wood hath a *remote power* to take fire, but onely a *passive* or *obedientiall power*, whereby grace makes him able, to the workes of holiness.

Man

Man before his conuersion, hath not *a neere, and a perfect power*, (before grace be offered,) to the workes of holinesse; and therefore in the workes of pietie, he can doe nothing of himselfe.

This proposition wee willingly grant, for mans will is not like powdar ready presently to take fire.

Stirring vp grace, must necessarilie goe before mans conuersion, whither it be from infidelitie to faith, or from sinne to righteousness; neither is *helping grace*, sufficient to mans conuersion.

This proposition might bee granted, first against the *Pelagians*, who denied all grace, and against the *semi-pelagians*, who acknowledged *preuenting grace*, but not *stirring vp grace*; and wee would grant to it, if by *stirring vp grace*, he meant *infused grace*, which after that it is infused into the heart of man it stirres him vp to doe good.

This *stirring vp grace*, is giuen to man without any preparation to grace.

Wee agree to this proposition, if by *stirring vp grace*, he meant *infused grace*.

Stirring vp grace is not granted to man, without his working, although it be giuen to him without the *co-operation of free-will* this proposition hee goeth about to cleare thus; *stirring vp grace* (saith he) comprehends two things in it. First, *initium bonae cogitationis*. Secondly, *initium boni desiderii*; but, *to thinke, and desire*, are the actions of the *mente and will*; wherefore a man cannot desire, and thinke any thing, without his owne action. Yet because there are some sudden motions, which auert all deliberation of reason; therefore they can-

Conclus. 2

Our cons.

Conclus. 3

Our cons.

Conclus. 4

Our cons.

Conclus. 5

not bee the acts of *free-will*, such are these impure thoughts, that are cast into the heart by the Diuel, against our *Will*; these are the free motions of the *Will*; therefore the Apostle, *Rom. 7.* faith, *I doe not these things, at sinne that devils in mee*; so it may bee said of these first good thoughts, because they proceed not from the *Will*, *I doe not these, but the grace of God which preuents me.*

Our diff:

*animus,
inconscius,
in latrone.*

Concl: 6

Our cons:

Concl: 7

These *primoprimi motus*, which antevert the use of reason, are partly with the *Will*, and partly against the *Will*; they are not with the *Will*, because they arise before the consent of the *Will*; neither are they against the *Will*, for then the heart should not delight it selfe in them when they arise. So the first motions of the spirit in the heart, are not altogether with the *Will*, because it is sinnefull; neither altogether against the *Will*, because the *Will* is subordinate to God, and begins to take some delight in them. Wee must distingui.sh these three motions of the *Will*, *involuntarium*, *voluntarium*, *non voluntarium*: *involuntarium*, when the *Will* no wayes wils a thing; *voluntarium*, when the *Will* wils it altogether; *non voluntarium*, when it partly wils it, and partly wils it not: in this last sense it is, that our will consents to the working of Gods Spirit in our conuersion.

That wee may assent to stirring up grace, or to Gods internall calling, *helping grace* is necessary.

We agree to this proposition, if this grace bee taken for *infused grace*.

Neither stirring up grace, nor helping grace, impose any necessitie to man, but that hee may either

either chuse or refuse Gods calling.

We hold that after *grace* is infused in the heart, although it compell not the *Will* to doe good, yet it *necessitat's* it.

It may bee that two hauing the same internall motion, the one may bee calld and not the other.

Wee hold, that the *Will* of the man called inwardly, is so determinate by grace, that hee cannot but chuse his conuersion; but the *Will* of the other not beeing determinate by grace cannot chuse it.

The conuersion of man to God, as it is a *worke*, it proceed's from *free-will* onely, and Gods generall helpe assisting; as it is *good*, it is onely from grace; as it is a *good worke*, it is partly from the *will* and partly from grace: and hee goeth about to prooue this; because (saith hee) the efficient cause of humane actions, (as they are *actions*,) is the *will* of man; and as they are *free actions*, they proceed from the *freedome* of the *will*; and as they are *godly actions*, they proceed of grace; therefore grace makes the action good and supernaturall.

Wee hold that the action, not onely considering it, as it is *good*, but considering it, as it is an *action* proceeding from the *will*, is *necessitate* by God.

These actions whch a man doth after his conuersion, he needes not to these actions a new grace, but onely a continual direction, protecting and keeping the seed already sownen in the heart.

Man after his conuersion hath neede of a con-

Our di/:

Concl: 8

Our di/:

Concl: 9

Our di/:

Concl: 10

Our di/:

tinuall influence of grace, as the Organes haue
neede continually of one to blow them, otherwaies
they will make no sound; they would make the
grace of God in man (being once infused,) to be like
a clocke, if the pases be drawn vp in the morning, it
will goe right all the day.

The habite of grace is infused into the heart,
but not without the preparation of mans owne
will.

Concl. II

Our diff.

Prop.

Illust.

Triplex consideratio voluntatis,
ante conuersi-
onem, in primo
puncto conuersi-
onis, & post con-
uersi onem.

Triplex considera-
tio gracie, in
uocando, in ope-
rando, & in co-
operando.

Triplex resis-
tia, similes, &
secundum quid.

Wee hold that before grace bee infused in the
heart, there is no preparation in man. And thus
farre Bellarmine goeth about to prooue that there
is *free-will* in man naturally yet vnto good, and
would extenuate the grace of God.

The *efficacious* grace of God, being offered to
man, he cannot resist it.

Wee are to marke, what the *will* of man can
doe, before his conuersion to God: seconde, what
it can doe in the first point of his conuersion:
thirdly, what hee doth after his conuersion. And
there is a threefold grace answerable to these three
estates: first, there is *vocans*, an *externall calling*:
secondly, *working grace* internally, answering to
the third estate. The first grace is oftentimes re-
sisted; *Ier.7.13. When I call upon you early in the*
morning, yee answere me not, Psal.81.14. Oh that
my people had hearkened vnto me. So *Math.23.37.*
How often would I have gathered thee vnder my
wings, but thou wouldest not. The *working grace*
answering to our third estate, may bee said to bee
resisted, not simply, but *secundum quid*; for this
resistance is not betwixt the *will* and the *grace* of
God

God, but *betwixt the Flesh and the Spirit, Rom.7.* The working grace answering to our second estate, cannot be resisted in the first point of mans conuersion: when God giues a man a *will* to conuert, hee must first take away the resistance that hindred his conuersion, before that euer hee giue him the will to conuert; if hee first take not away the impediments hee cannot conuert: God giues not *grace* to a man that resists in the *compound Sense* (as they speake in the schooles;) that is so long as hee remains vnwilling hee giues him not grace; but in a *divided sense*, when hee gets grace, resistance is taken from him.

Duplex sensus
gratiae & resi-
stantiae, diuisus,
& compoitus.

Resistance is, when two striue together: if they be of equall strenght, then the of them preuailes not against the other; if they be not of equall strength, then the weaker succumbs and the stronger preuailes: if the agent be hindred by the patient and yet preuaile at the last, it is called *incompleta resistentia*, an imperfite resistance: but if the patient be of such strength, that it frustrates the agent of his purpose, then it is called *completa resistentia*, a perfite resistance. When *Michael* the archangel, and the deuile, stroue about the body of *Moses, Jude 9.* if the deuile had gotten the body of *Moses*, & had set it vp and made an idole of it, then it had beene a perfite resistance; but *Michael* preuailing against the deuile, it was an imperfite resistance. So when the *will* of man striueth against the *grace* of God; if these two were of equall force, then the one of them shou'd not preuaile against the other; but because they are not of equall force, although the *will* resist for a time,

Illuſ. 2.

Triplex resi-
stantia; *equalis*,
completa, & *in-
completa*.

time, yet hee yeeldes to the stronger, the grace of God; and so it is but an imperfect resistance, for at last it yeeldes to the grace of God.

Conseq.

1. lib. 4. de grat. et
iust. cap. 2.
Quoniam dei gra-
tia non reuocatur;
quidam neque
recipiunt neque
reueulant, quidam
neque reuocant,
neque reuocant,
sicut lat. cap.
12. et 13. cap. 19.
percutit corda: ut
gratiam recipi-
ant.

A collation
betweene the in-
nocent, and
renued adam.

Man in his conuersion cannot resist the grace of God; therefore that division of Bellarmine is false. First, hee saith, that some who are called inwardly by the Spirit, may reiect the calling altogether. Secondly, some neither receive the grace of God nor reiect it, but suffer God to knocke at the heart, and is no wayes moued by it to open. Thirdly, some neither receive nor reiect grace, but they begin to bee delighted with it. Fourthly, some open their hearts, and suffer themselves to be drawn by the grace of God: this is false, for it is the Lord onely, that hath the key of the heart to open or shut.

Man in his first estate, had not neede of *preuenting grace*; yet hee had neede of *stirring vp*, or *preparing grace*, to stirre him vp not from sinne or sluggishnesse, but from the intermission of his action: but man regenerate hath neede of *preuenting grace*, *preparing grace*, *working grace*, and *perfetting grace*; and as the Lord promised. Deut. 11. 12. *Mine eye shall bee vpon this land from the beginning of the yeere to the end*; so vnlesse God looke vpon man, from the beginning, to the end of his conuersion, all is in vaine. Wee see, Numb. 17. When *Aarons rod*, was laid before the Lord. First, he made it to bud, although it had no roote. Secondly, to blossom. Thirdly, to bring forth ripe almonds; so although there bee no grace in vs, yet the Lord stirres vp good motions in our hearts; then

then hee seconds these with new desires, then at last hee makes vs to bring toorth good fruite ; so that the beginning, progresse and end of all good works come of God ; when wee acknowledge this from our heart, then wee offer a burnt offering to the Lord.

But it is said in *Mark. 4. 26.* that the Kingdome of God is like a husband man, who when he hath sownen his seede, hee lyes downe and sleepes ; and in the meane time it growes and shoothes foorth into the blade, and then to the eare ; therefore it may seeme, that when God hath once sownen the seede of grace, hee addes not a new influence of grace to it.

Answe. That parable is onely meant of the Preacher, who after hee hath sownen the seed, can doe no more, but commits the event to God ; but the parable can no wayes be applied to God ; for after that the seed is sownen by God, hee must giue both the first and the latter raine, or else it will not fructifie. The Schoolemen say well, *ad singulos actus desideratur gratia*, vnto every action that a man doth grace is required.

Man in his restitution receiving the grace of God, cannot loose it againe.

The certaintie of the perseuerance of the Saints in grace, is prooued. First, in respect of God the Father. Secondly, in respect of God the Sonne. Thirdly, in respect of Go ' the holy Ghost. First in respect of God the Father, with whom there is no shadow of change ; and none can pull his sheepes out of his hands, *Ioh. 10. 29.* Secondly, in respect of

Y

God

Prop.

Illustr. I.
Gratia semel re-
cepta non potest
an:ti:u, respectu,
practis, siue ipsa-
ritus, iancts.

God the Sonne, the Apostle saith, 1. Cor. 6. that, *his members agglutinantur Christo*: they are glued to him. Thirdly, in respect of the holy Ghost, hee is called *the earnest penny of our saluation*, 2. Cor. 5. hee is not called the pledge of our saluation; for a pledge may bee laide in pawne, and may be taken vp againe; bnt an earnest penny is a part of the bargaine and cannot be taken vp againe.

Illust. 2.

There is a mutuall obligation betwixt God and Man, which sheweth the perseuerance of the Saints. Wee giue a pledge to God, 2. Tim. 1. 12. *I know whom I haue beleueed, and I am perswaded that hee is able to keepe that, whiche I haue committed vnto him*; so, God giueth the earnest penny of his Spirit to vs: Ephes. 1. 13. *In whom also after that yee were sealed with the holy Spirit of promise, which is the earnest of our inheritance*; although wee haue the possession of both, yet the keeping of both is committed to God who is a faithfull keeper; so that now the child of God, cannot fall away againe, not onely in respect of the euent, but also for the continuance of their Faith.

Quest. When a man falleth into any notorious sinne, as murther, or adultery; whither is his Faith lost or not?

Answ. Not, for hee falleth not from his vniuersall and first iustification, whereby all his former sins were remitted to him, hee falleth onely, from the particular iustification of that fact; this guilt of that fact which is particular, takes not away the first iustification: here, *amittit ius ad rem, sed non jus in re*; hee loseth not the right of his former iustification.

Duplex iustifica-
tio, uniuersalis,
et particularis.

cation, but onely the vse of it for the time; and when hee repents of that particular fact, hee gets not a new right to his first iustification, but is restored againe to the vse of it. When *Nebuchadnezzar* became madde, hee was cast out of his Kingdome and liued among the beasts; when hee became sober againe and vnderstanding, hee gote not a new right againe to his Kingdome, but onely was restored to his possession: so when a man falleth by sinne from God, when hee repents hee gets not a new right to his iustification, but onely hee gets the right vse of his former iustification.

Quest. Whither is the child of God, quite cut off from Christ, when hee commits any great sinne?

Answ. If wee respect Gods part, hee is not cut off; for iustification vpon Gods part, imployeth not any qualitie in man, but his free fauour in pardoning; so that the question is not, what man deserued: but, what God doth in iustifying Man? *it is hee who iustifieth the ungodly, Rom. 4.5.* But if wee respect mans part in sinning, and according to his feeling before hee repent, hee is cut off; but not respecting Gods first iustification. A woman committeth adulterie, she deserues to be repudiate from her husband, yet the marriage is neuer dissolved vpon her husbands part, vntill hee give her the bill of diuorce. So the sinner when hee falleth into any great sinne, vpon his part hee deserues fully to bee cast off; and yet hee is not cast off by God, because hee hath not giuen him the bill of diuorce; *demeritorie incurrit iram Dei, licet non*

effectiue, hee deserues the wrath of God, although the Lord poure not out his wrath vpon him.

Qwest. What looseth hee then by his fall?

Answr. Hee looseth not the habite of his Faith, neither the act of his Faith, but onely this act of his Faith is suspended for the time. *Act. 20.*

*Peccator nō 2; 4-
mū in cōsideration
nō 2; 5; 6; 7; 8; 9; 10;
fed. chis pro vnu
pōr. f. y. p. e. a. n. a. u. r.*

9. When *Entyches* fell dead out of an upper loft, ali that beheld him thought hee was dead; yet when *Paul* embrased him in his armes, hee saide, *hee is not dead*; the act of life was not extinguished here, but suspended. So when the child of God falleth into any notorious sinne, grace is not quite gone out of him. The incestuous Corinthian who had leyne with his fathers wife, *1. Cor. 5. 5.* was to bee excommunicated and cut off from the Church, *That his spirit might be saued, and the flesh destroyed*; he had the spirit all this time in him when hee had fallen into this great sinne, and had not quite lost the grace of God: so that the child of God seemeth to bee cut of for the time, and the holy Spirit seemeth to bee quenched in him, yet grace commeth in and bloweth vp the sparkles, that were lurking all this time vnder the ashes of sinne: example of this wee may see in *David*, lying so long both in murther and adultery.

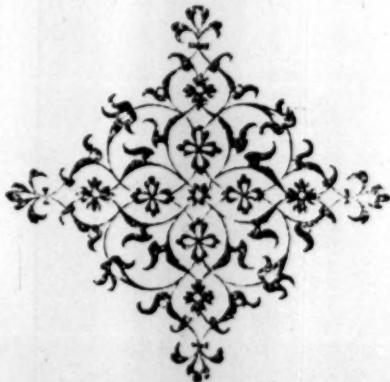
Conseq.

Therefore these who hold that a man may loose his iustifying Faith, either altogether, or for a time; and then by the grace of God working repentance in the heart of man, it may bee restored to him againe: they mistake the nature of

true

true Faith ; for that which is iustifying Faith, is a
fountaine of living water (springing vp unto euer-
nall life in man, *Ioh. 6.*) Neither can it be totally ta-
ken from a man, and restored againe, for *Iude, vers.*
3. Faith, that Faith is but once giuen to the Saints.
Peter after his fall, went out and wept bitterly, *Matb.*
26. *Deus hic non infudit novum habitum, sed sus-*
citatit; God infused not a new habite in Peter,
but wakened vp the habite that was flee-
ping in him ; for his seede re-
mained still in him,
Ioh. 3.

F f N f S.



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mu
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THE SECOND PART
Of the Image of Go D in Man,
*in his Creation, Restauration,
and Glorification.*

CHAP. I.

Of the Passions of Man in generall.



Passion , is a motion of the Prop.
sensitive appetite , stirred vp
by the apprehension either of
good or evill in the imaginati-
on , which worketh some out-
ward change in the body .

They are called *passions* ,
to put a difference betwixt

Illust.

*Tria insunt zni-
me, potestia, ha-
bitus et passiones.*

them and the *faculties* of the Soule , which are na-
turally inbred in it ; and betwixt the *habits* which
are infused and acquired ; but the *Passions* , although
they bee naturally inbred in the Soule , yet they
must bee stirred vp by outward obiects . They are
not like *habits* , which are alwayes alike and perma-
nent ,

ment, neither are they like bare *imaginacions* and *phantasies* drawn from the obiects, and reserved in the memory: but they arise from a knownen obiect, laid vp in the *imagination*, appearing to vs either pleasant or hurtful. They are wrought by an apprehension in the *imagination*, because the *imagination* stirreth vp immediatey the *senses*, then the *understanding facultie*, iudgeth them to bee true or false, and the *will* considereth the same as good or euil. As the *understanding*, iudgeth them to be true or false, it stirreth not vp the *appetite*, but as the *will* iudgeth them to be good or euill; yet not absolutely, but as good or euill to vs, or ours: and these faculties are rightly ioyned together, for the *sensitivae facultie* of it selfe is blind, neither could it follow or decline any thing, vnlesse the *understanding facultie* directed it: so the *understanding facultie* were needless, vnlesse it had these *passions* ioyned with it, to prosecute the truth, and to shun the falsehood.

Quest. Whither are these *passions* placed in the *sensitivae part*, or in the *reasonable*?

Answ. They are placed in the *sensitivae part*, and not in the *reasonable*, because the *reasonable* doth not imploy any corporall organes in her actions, for when wee reason there is no alteration in the body. But the *passions* appeare in the blood, by changing and altering of our countenance, and they are a middle betwixt the body and the minde, and haue correspondency with both; hence it was that God commanded his people, to abstaine from *blood*, *Gen. 9.4.* and that they should offer *blood* in their *sacrifices*, *Heb. 9.22.* that so the Soule might

answert

answere for the Soule which sinned, Levit. x7. x1. x2

Although these passions be in the *sensitive part*, as in the subiect, yet the *understanding* is the principall cause which moueth them. If there were a commotion amongst the common people, moued by some craftie *Achitophel*, the commotion is properly in the people as in the subiect, but it is in the craftie *Achitophels* head as in the cause, who moueth the sedition. So these *passions* are in the *will* and *understanding*, as commanding and ruling them; but in the *sensitive part*, as in the proper subiect. In beasts the *phantasie* setteth the *sensitive appetite* on worke, but in man the *phantasie* apprehending the object, presents it to the *understanding*, which considereth it either as true or false, and the *understanding* presents it to the *will*, and thence ariseth the prosecutō of the good, or shunning of the euill in the *sensitive appetite*, with an alteration of the spirits in the bodie.

The *passions* of man are ruled by reason.

We see by experience that these *passions* that draw nerest to reason, are soonest subdued; & these *passions* that are furthest from reason, are more hardly subdued. A man will sooner subdue his *passions* than a woman or a childe, because hee hath more reason, and a man will sooner quite his anger, then his fleshly lusts; because they are further from reason; and the Philosophers shew this by the example of a horse or a bull, they are sooner tamed, because they draw nearer to reason, but the fishes cannot bee tamed, because they haue no resemblance of reason.

Prop.

Illust.

Ques.

Contra.

*Triplex motus
in anima primo
primi motus, i.e.
cundo-primi mo-
tus, & secundi
motus.*

Prop.

Whether are the *passions* that anteuerte the *will* ruled by reason or not? Ans. The *passions* which anteuerte the *will* are not from the *will* and reason; neither are they altogether against the *will* and reason, but partie with the *will*, and partie against the *will*. These *passions* which anteuerte the *will*, doe not excuse but extenuate the fact, *in tanto*, sed *non in toto*, they excuse the fact in a parte, but not fullie.

These *passions* excuse sinne, *in tanto*, sed *non in toto*; therefore it is a false diuision which the church of *Rome* maketh of the *passions* of the soule. They say there are first, *primo-primi motus* in the soule, which arise sodainly before reason thinke of them; these thoughts the *will* cannot repreesse, because they proceede from our naturall inclination, and are neither mortall nor veniall. Secondly they say that there are *secundo-primi motus*, which arise sodainly after the first motions, these the *will* may repreesse (say they) if hee take diligent heede to them: these they make veniall sinnes. Thirdlie (they say) there are in the soule *secundi motus*, when the *will* gives the full consent: they make these mortall sinnes. But the first motions of all without consent are sinne, and damned in the last commandement; and the motions which arise with consent, are damned in the seuenth commandement by Christ, *Atat. 5. 28. he that lusteth after a woman hath committed adultery with her already in his heart*; then the motions which arise without consent, are damned in the last commandement.

These perturbations doe not extenuate sinne so farre

farre as ignorance doth.

The perturbations are ruled by prudencie, but because these perturbations follow not the light of reason, their sinne is greater then the sinne of ignorance, which is want of knowledge in the vnderstanding: *the servant that knoweth his masters will & doth it not, shalbe beaten with many stripes.*

Luke. 12. 47.

Illustr. I.

CHAP. II.

Of the diuision of the Passions.



ALL the passions may bee reduced first, to the concupiscent and irascible faculties of the Soule. Secondly, there are as many passions in the soule, as there are diuers considerations of good & euill. First, good & euill are considered absolutely; then loue & hatred haue respect to these. Secondly, good and euill are considered, in the good which may bee obtained, and in the euill which is imminent; the good which is looked for and may be obtained, that wee desire, and it is called *desiderium*. The euill if it bee imminent hath no proper name, but is called abiusively *abomination*, seu *fuga mali*. Thirdly, when either the good is obtained or the euill present; if the good bee obtained then it is called *gaudium*, ioy: if the euill be present, then it is called *tristitia, stanffe*: so that there are sixe passions in the concupiscent.

In the irascible appetite there are fiu: If the

Illustr. II.

Of the passi-
ons in the con-
cupiscent

Illustr. III.

Illustr. IV.

Illustr. V.

Of the passi-
ons in the ir-
ascible appete-

Passionis &
austrie.

Passio desperati-
onis & timoris.

Pass. in e.

good to come, and not obtained; either it is possible to obtaine it, or impossible; if it be possible to obtaine it, it stirres vp two affections in the *irascible*: first, *hope*, which expecteth *bonum difficile*, that is, when goodness can hardly be obtained. It hath an *eye to good*, which distinguisheth it from *feare*; it hath an *eye to future good*, which distinguisheth it from *joy*, that enjoyeth the *present good*. *Hope* lookes to *good* hardly to be obtained, which distinguisheth it from *desire*, that is, of things easily to bee obtained. If the *good* may bee easily obtained, it stirres vp *audaciam, boldnesse*, this respect *euill*; but yet such *euill* which it thinks it may overcome, and it prosecuteth the meanes which tend to the attaining of the *good*; it respects *euill* by accident, hoping to shunne it. Secondly, if the *good* bee thought impossible to bee attained, then it workes *desperation*: this passion hath not an *eye to euill* as *euill* but by accident, because it seeth the *good* impossible to bee attained. If the *euill* bee imminent and not present, then it workes *feare*: If the *euill* be present and impossible to bee eschewed, then it worketh *anger*, which hath no contrarie. Some of the moralists reduce all these *passions* to two, *love* and *desire*; for whatsoeuer thing that is good, is either in our present posses-*sion*, and this we *love*; or is absent and wished for, and this we *desire*; so that every good thing, wee either possesse it, or *desire* to possesse it. Againe, these *passions* may be reduced to foure principall, for every *passion* is a *motion to good*; and in this kinde *hope* is the last; or a motion and turning from *euill*,

euill, and in this kinde *feare* is the last; or it is a rest and enjoying the good, and in this kinde *delights* is the last; or a restlesnesse in the object, and in this kinde *sadnesse* is the last.

Those who write of the *winds*, some make four of them, some eight, some sixeteene, some thirtie-two; so these who write of the *passions*, some make more and some make lesse. Every one of these *passions* may be branched out again into severall branches; as *sadnesse* hath vnder it, *firſt pitie*, which is a greefe of the euill which befalls others, as if it it beſeli our ſelues. *Secondly, enuie* which is a *sadnesse* that wee conceiue, for the good that beſafleth others, wiſhing that it were our own. *Thirdly, beauiness*, which greeues the minde when it ſeeth no way to escape. *Fourthlie, repentance*, which is a *sadnesse* for by-paſt ſinnes. *Fifthlie, zeale*, which is a *sadnesſe* arifing frō the diſhonour of that which we loue moſt. So the daughters of *feare* are; firſt, *blushing*, which is a *feare* arifing from the losſe of our good name, for ſome filthie thing preſently done. *Secondly, shameſaſtneſſe*, which is a *feare* arifing for ſome euill to bee committed. *Thirdly, aſtoniſhment*, which is the *feare* of ſo ne euill that ſuddenely beſalls vs not looked for. *Fourthly, agonie*, when we *feare* that which we no waies can eſchew; and ſo may the reſt of the *passions* be branched foorth.

The *passions* which are diſperſed in the *inferior* *faculties*, are united after a more exceilent manner in the *superior*. As ſeeing, hearing, and ſmelling, are diſſerent in the organs of the bodie, and yet in

*Tribus diuidi-
tur in inferiorior-
um, invidiam,
angustiam, pa-
nitiam, &
zelum.*

*Timor est crue-
ſcentia, verecun-
die, ſluporis, ant
agonie.*

Prop.

Illust. 2.

Illust.

the soule are vnted eminenter. So the *passions* in the *sensitive part*, are distinguished into the *trascible* and *concupiscible facultes*, and vpon diuers considerations arise diuers *passions*, sixe in the one and ffe in the other, but in the *will* they are vnted eminenter, and haue onely but two considerations either of *good* or *evill*.

A collatio 1. be
twixt the 1.
innocent Ad. in
a. and the A
dam. and the
ang 1.

The first *Adam* had these *passions* as they are eminenter in *voluntate*, for hee had *prosecutionem boni*, & *auersionem a malo*, the *pursuite of good*, and *a turning from evill*: but he had not as yet distinct objects for them too worke vpon. Christ the second *Adam* had distinct objects to exercise his *passions* vpon, by takeing the punishment of our sinnes vpon him: but *Adam* had not *sadnesse*, anger, and such *actually*, but *potentially*. The angels haue *joy*, *love* and that *filiall reverence*, whereby they offend not God; but they haue not *griefe*, *sorrow*, *feare of punishment*, and such *passions*. *Adam* had his *passions* without perturbation or turbation. Christ had his *passions* with turbation but but not with perturbation. Ioh. 11. 33. hee was *mightyly troubled in the spirit*, and was troubled in himselfe. But wee haue our *passions* with perturbation.

Prop.

Christ tooke our *passions* vpon him as hee tooke our nature.

Illust.

As hee was *Ben-adam*, the sonne of a man for vs; so he was *Ben-ensh* the sonne of a fraile man, Psal. 8. 5. subij. Et to *passions* and m. *series*. he tooke our *miserabiles passiones*, but not *detestabiles*; he tooke not our *sinfull passions* vpon him, as *dispare* or *boldnesse*,

boldnesse; but hee tooke all the rest: as in the ~~con-~~ cupisiblē appetitē; hee tooke our lone vpon him, our desire, our hatred of eu ll, our abomination or abhorring of sinne, our iyy, our sadnesse. A gaine in the irascible facultie, hee tooke our anger and feare vpon him: but he tooke not dispaire vpon him, because he thought not the cuill of punishment laye before him impossible to be ouercome: he tooke not audaciam vpon him, because it lookes to eu ll possibly to bee eschewed: it lookes directly to good, yet because it lookes accidentially to eu ll he could not take it vpon him.

Christ when hee became man, was not ~~ambiciō~~, without all affections, hee was not ~~amor~~, ~~impati-~~ ~~ens affectionē~~, hee was not ~~innoſtē~~, for his affections were not proper to himselfe: but hee was ~~innoſtē~~ hauing his affections well ordered; hee was ~~innoſtē~~, hauing his affections like ours; hee was ~~innoſtē~~, for hee had a fellow-feeling of our infirmities; hee was ~~innoſtē~~, Heb. 4. 15. for hee had such a fellow-feeling, that hee can measure out to euerie one of his members, that which is fit for them to suffer.

Quest. How could Christ take our passions vpon him, as our feare and sadnesse, seeing hee was comprehensor, and beheld the glory of God in the highest measure of happiness?

Answ. By the singular dispensation and wise-dome of God; for this happiness and glory was kept vp, within the closet of the minde of Christ, that it came neither to his body nor sensuall rait, and so hee might bee fully happy and glorified in

Illust. 2.

the

A collation
betwixt the
second and
old Adam.

the *superior facultie* of the Soule, and yet this glory not to shew it selfe in his body and *inferior faculties*, as it doth now in glory.

Christ's *passions* when hee liued here, did not arise in him before reason directed them, they raise not *contra rationem*, *aut preter rationem*, *contrarie* or *besides reason*: wherefore, *Ioh. 11. 33.* it is said that *Iesus imagerius*, troubled or moued himselfe, at the death of *Lazarus*; for this reason commanded his sadness, *Math. 26. cepit tristari*, hee began to bee sad. Hierome saith weil; *Passiones Christi respectu principij semper sequuntur rationem*, they alwayes follow reason when they arise; and as the Centurion, if hee had said to one of his souldiers, *Goe, and hee goeth*; *and to another come*, and hee cometh; *and to the third doe this and hee doeth it*, *Math. 8.9.* So Christ's affections were directed by his reason to goe and come at the commandement thereof. In his *agonie* they never disturbed his reason, for in his *agonie* they were like a glasse, which hath pure and cleane water in it, stirre the glasse and there ariseth no mudde in it; but our *passions*, *anteuenient reason*, they trouble and blind reason; they are like the foule glasse, when wee stirre it, presently it grow'th dimme and the mudde ariseth. The flowers of *Egypt*, that are continually watered by the waters of *Nilus* (which are grosse) yeeld not such pleasant smelles as other flowers doe. So our sinfull passions are not so pure and cleare, for the vapours and exhalations that arise out of them from originall sinne. Our *passions* are like the beardless Counsellors of *Rehoboam*, who drew away the

King

King to his destruction, 1.King.12.8. Secondly, the *passions* in Christ differed from ours, *quæ ad gradus*, for when once his reason commanded them to retreat and stay, they did proceed no further; therefore in Christ they might haue rather beeene called *propassiones* the *passiones*, because they were the forerunners and beginners of *passions*, and might bee staid at pleasure, and had no power to transport his *reason*.

Some things are neither to bee praised, *in ortu nec progressu*, in their rysing nor proceeding, as hunger and thirst, which are not subiect to reason. Some againe are to bee praised *in ortu*, but not, *in progressu*, as iust anger in man since the fall: hence the Apostle, Ephes.4.25. saith, *bee angry but faine not*, that is, take heede that your anger continue not, for if it doe, it will turne to sinne; it is like good Wine which is soone turned into Vinegar. Some passions are to be praised, both *in ortu et progressu*, and these were proper vnto Christ.

There was no contrarietie or contradiction amongst Christ's passions. Secondly, there was no instabilitie in them. Thirdly, there was no importunitie in them. But since the fall, there is a great contrarietie and contradiction amorgst our passions, and great instabilitie, and great importunitie. *In Christo fuerunt penales sed non culpabiles, in nobis sunt penales sed non culpabiles: In Christ the passions were a punishment, but not a sinne; but in us they are both a punishment and sinne.* First, in their contrarietie or contradiction; it is written in the life of *Anselme*, when hee walkeſ in the field

Coll. 3.
In Christ
sunt penales
sed non culpabiles
In nobis sunt penales
sed non culpabiles
In Christ the
passions were a punishment
but not a sinne
but in us they are both a punishment and sinne.

hee saw a shepheards boy , who had taken a bird and had tyed a stome to her legge , and as the bird mounted vp , the stome drew her downe againe ; which mooued *Auselme* to weepe , lamenting how men indeauored to flee vp to heauen , and yet are still borne downe againe to the earth by sinne. Mens passions now are like contrary winds or tydes ; a couetous man that is gauen to adultery , is drawen by two wild horses contrary wayes ; for his couetousnesse bids him hold in , but his adulterie bids him spend. Second y , now our affections are instable , like the winds changing from this ayrrth to that , like *Ammon* who now hated *Thamar* more then euer hee loued her before. Thirdly , now the affections importunate vs , for sometimes they lie sickle as *Ahab* did , if they get not *Naboths* Vineyard , 1. King. 21. or like *Rachel* who cried to *Jacob* , Giue mee children or else I die , Gen. 30. or like the orseleech which hath two daughters , that cry con-
tinually giue , giue , Prou. 30. 15.

A collation
betwixt the
old and renew-
ed Adam.

The regenerate man , is renewed in all his passions , as wee may see in *Danids* loue , Psalm. 119. 9. How doe I loue thy law . In his hatred , I hate thy enemies with a perfect hatred , Psal. 130. 22. In his desire , mine eyes are dimme for wayting , how doe I long for thy saluation , Psal. 35. 9. In his feare , his iudgements are terrible , I tremble and quake , Psal. 119. 120. In his delight , thy testimonies are my delight , Psal. 119. 16. I rejoyce more in the , then in a rich spoile , Psal. 119. 162. In his sorrow , mine eyes gush out with riuers of water , Psalm. 119. 136. But the vnregenerate , are renewed in none of these passions.

Prop.

Illust.

Conseq.

The affections of man since the fall are fearefull tormenters of him.

It is a greater iudgement to bee giuen ouer to them, then when the people were giuen vp to bee slaine by Lyons, 2.King.17.25. and it may seeme a greater iudgement to bee giuen ouer to these passions, then to bee excommunicate and giuen ouer to Sathan, for sundry that haue beene excommunicate haue beene reclaimed and called backe againe, 1.Cor.5. but very few of these who are giuen ouer to these passions are reclaimed.

It is a mercy of God when a man falleth, that God hath not giuen him ouer to his sinfulappetite wholly, but hath some seede of grace working within him, which restraines him, that he worke not sinne with greedinesse, and makes him long to bee at his first estate againe; as wee see in that incestuous Corinthian, 1.Cor.5. when he had committed that beastly sinne in lying with his fathers wife, yet the Spirit that was lurking within him, stirred him vp to repentance, and made him to long to bee at his first estate of grace againe.

There is a notable apologue seruynge for this purpose. When *Vlysses* in his trauey had left his men with *Circe* that Witch, shee changed them all into diuers sorts of beasts: as into Dogges, Swine, Lyons, Tigers, Elephants. *Vlysses* when he returned, complained that *Circe* had done him wrong in turning his men into beasts, *Circe* replied that the benefite of speech was left vnto them all, and so hee might demand of them whither they would bee changed into men againe. Hee beganne first with

the Hogge, and demanded of him whither hee would bee a Man againe or not, hee antwered, that hee was more contented with that sort of life then hee was before; for when hee was a Man hee was troub'ed with a thousand cares, and one grieke came coatinually after another; but now hee had care for to fill his belley, and to lie downe in the dounhill and sleepe: and so hee demanded of all the rest about: but all of them refused to turne men againe, vntill hee came to the Elephant, who in his first estate had beeene a Philosopher; he demanded of him, whither or not he would bee a man againe; hee antwered that hee would with all his heart, because hee knew what was the difference betwixt a brutish and a reasonable life. The application of the apologue is this. These beastly creatures, given ouer to their sensuall appetites, transformed & chan ged by Sathan into beasts, in their hearts they de lire neuer to returne to a better estate, but to live stiil in their swynish p' easures, and to follow their sensuall appetites.

But these who haue the Spirit of Grace in them, and are fallen into some haynous sinne, hauing ta sted of both the estates, like the Elephant they de fire to be backe at their first estate againe.

*Theologia, et mo
ralis philosophia
diffariant.*

Divinitie and *morall Philosophy* differ farre in showing Man his sinnefull passions; the *moralists* show nothing but the outside of these sinfull pas sions: they leaue them without, like painted sepul chres, but within full of rottennesse and dead mens bones, *Math. 23.27*. They hold vp *inewours, & counterfeite glasse*, which maketh their sinfull pas sions

sions, looke a great deale better then they are.

This counterfeite cure of the *moralists* curing the *passions*, is not vnfitly compared to a Barber; for a Barber doth nothing to a Man but trimmes him, walhes him, and shaues him; hee goeth not like a skilfull Physition to finde out the cause of his disteale, but onely outwardly layes a plaister to the sore, and the passions, *mendaciter subiectunt se tanquam rationi*; they neither shew the beginning, progresse, nor remnant of their sinne. But *Divinitie* sheweth this first as in a cleare glasse, the ground of all our sinnefull passions. First, it lets vs see in the bottome originall sinne the fountaine of all the rest, which the *moralist* knoweth not. Secondly, it lets vs see the first motions of the heirt (which are without consent) to bee sinne: and as in a clear sun shone wee see atomos, the litle mots which are the least things, that the eye of Man can perceiue. So the Law of God lets vs see the first motions, arising from originall sinne, to bee sinne before God. Third y, *Divinitie* lets vs see; that vnaduised anger is a sinne before God. Fourthly, it lets vs see, that, *hee who calis his brother raca*, is to bee punished by the Councell, *Math.5.22.* Fift y, it lets vs see what a siane the fact it selfe is. Sixtly, it lets vs see that when the reuenge is pardoned, yet remains some dregs behind, that we remembernot; therefore the Law saith, *Leuit.19.18. yee shall neither reuenge nor remember.* This the moralist cannot doe.

C H A P. III.

How the Passions are cured by the morall
virtues.

Prop.

Illust.

Prop.

Illust.



He morall Philosophers cure the Passions by morall vertues onely. There are eleuen morall vertues; that cure these passions; which vertues attend them, as Pædagogues waite vpon their pupiles, and they sing vnto them as nurses doe to their babes, *in amida, in ecce, hast not, burst not foorth*; These passions haue their beginning in the appetite, and end in reason; but the vertues haue their beginning in reason, and end in the sensitiu appetitie; therefore they may fitly rule the passions.

The eleuenth vertues, are *Liberalitie, Temperance, Magnificence, Magnanimitie, Modestie, Fortitude, Justice, meeknes, affability, urbanity or Courtesie, & Verietie*: and as the eleuenth passions are reduced to foure, so are the eleuenth vertues reduced to foure, which are called the foure cardinall vertues: *Prudencie, Temperance, Fortitude and Justice*.

These vertues cure the perturbations or passions, when they are either in excesse or defect, by drawing them to a mediocritie; and at last they attaine to their last happinesse, being ruled by the heroicke vertues.

The moralist maketh a double middle. First, when vertue is opposite to vices, and then the vices

*virtus media, in
extremo aut in
medio.*

is to bee corrected by the *vertue*; here the one extreme is the meane, which must rectifie the other extreme. Secondly, when the *vertue* is interposed betwixt two *vices*, then the *vertue* must mediate betwixt them.

Here we may obserue, that there is a greater difference betwixt *vertue* and *vice*, then betwixt two *vices*; for there cannot bee a middle betwixt *vertue* and *vice*, but there is a middle betwixt two *vices*; this the Scripture sheweth vs, *Reuel.1.15.* *I would yee were either hote or cold, but because ye are luke-warme, therefore I will spew you out of my mouth;* God will haue no middle here betwixt truth and falsehood, therefore hee abhorres more luke-warmenes then coldnes: coldnes is not to be corrected by luke-warmenes as the middle, but it must be reduced to hotnesse.

But there is a middle betwixt *vice* and *vice*, and these two are corected by the *vertue* in the middle.

Example in the *concupiscent appetite*, there are the *vices* of *Prodigalitie* in excesse, and the *vice* in defect is *auarice*; these two are to be reduced to the middle *liberalitie* the *vertue*. So againe in the *concupiscent appetite*, there is *Morologia, scurrility, Hos. 7. 3.* They make the Kings heart merry with their lies; such was that ieasting of the boyes at *Elisha, 2. King. 2. 24.* the other extremitie is *rusticitie* or *sullenesse*, such was that clowne *Nabal*, & these can abide no mirth. These two extremities are to be corrected, by *isomachia** which is when a man sheweth himself pleasant without iust offence to his neighbour: as when *Elias* ieasted at the *Idole Baal,*

* *E. g. nomen.
scit.*

Baal, 1. King. 18. 27. So for a man to haue too great a desire of honour, this is called pride. The other extremitie is, to bee altogether auerse from honour, this is called *pafillanimicie* or basenesse of minde; these must bee moderate by the vertue *modestie*, a moderate loue of honour.

Example, 1. Tim. 3. 1. *He who desireth a Bishop.* *ricke desireth a good worke*, this is the middle; but when *Amonius* the Monke cut off his right eare, that they shoulde not make choyce of him to the ministry, this was the extremitie in defect. The other extremitie is when presumptuously, men seeke this calling, as when the high Priests sought the Priest-hood by bribes.

Ques. What sort of middle is this, when vertue moderates betwixt two vices?

Answ. There is a two fold middle; the first is called an *Arithmeticall middle*, the second is called a *Geometricall middle*; the first is called, *medium rei*, the second is called *medium persona seu rationis*.

Medium arithmeticum, or *medium rei*, keepeth always an equall proportion betwixt the two extremes; as when the *Israelites* gathered their Manna, they put it all in one heape, then euery man gote his *Gomer* measured out vnto him, for they gote all alike, *Exod. 16. 19. 1. Cor. 8. 15.* But *medium geometricum*, *seu persona, vel rationis*, draweth neerer the one extreme then the other, and g'ueth to the persons according to their conditions and estate, as it giueth strong meat to these that are strong, and milke to babes, *Heb. 13. 3.* So the

*But lex medium,
arithmeticum
seu medium rei
et geometricum seu
medium persona.*

vertue

vertue that is placed betwixt two vices, it keeps a Geometricall middle, and stands not equally betwixt the two extremes, for prodigallitie commeth neerer to liberalitie then auarice doth.

Marke a difference betwixt morall vertues and theologicall; the *morall vertues* are the middle betwixt the two extremes; but in *Divinitie* if ye shall consider the *theologicall vertues* as they haue a respect to God, (and that infinite good) they cannot bee a middle for these which haue a middle, falle either when they come short or exceede the middle; but wee cannot exceede, when wee looke to God who is infinite, for we may come shorther.

Obiect. But hope seemeth to bee a middle betwixt *presumption* and *dispaire*, then in the *theologicall vertues* there may bee a middle?

Answ. There is a double middle; the first is called *medium formale*, a formall middle; or, the middle of *quantitie*; and this respects the inward essence of the *virtue*, here no *middle* is found: the second is called a *materiall middle*, or a *middle of proportion*, and in this wee may either exceede or come short, because of the eight circumstances that accompany every action; which are comprehended vnder this technicall Verse.

Quis? quid? ubi? quibus? cur? quomodo?
quando? quibuscum?

That is, every action is tryed by these circumstances.

Who? what? and why? by what meanes? and by whose?

How? when? and where? doe many things dif. close.

B b

*Differentia
tertiorum, et
theologica.*

*Duplex medium,
1. formale vel
quantitatis abso-
lute, 2. materi-
ale vel propor-
tialis.*

As

As , who doth it ? what hee doth ? where hee doeth it ? and by what instrument &c. If we respect these circumstancies then a man may exceed or come short of religion.

Example , *modus* , *true worship* is the middle; *excessus* , and *contumacia otherwise* and *superstition* are the two extremes; if we respect religion in it selfe *secundum formale*, as it is *medium quantitatis absolute*, here wee cannot exceed and be too religious, for religion it selfe is opposite to all defects of religion. So *hope* , in respect of the inward forme of it , looking directly towards God, wee cannot exceed here , although wee may come short ; but respecting the matter of it, and weighing all circumstancies , in *hope* , a man may *presume* or *dispare* ; as who hopeth ? what he hopeth for ? when he hopeth ? and such.

The matter may bee cleared by another example when wee consider *Justice* as *Justice*, we cannot exceed in *Justice*, or bee too iust ; but considering *Justice* in respect of circumstancies, a Judge may be either too iust , *Eccles. 7. 16. noli esse nimium iustus? be not too iust* ; and so exceed the middle : or hee may bee deficient in *Justice* , hauing no respect to the poore in judgement , *these two are equall abomination before the Lord, Prou. 17.15. 10 let the wicked goe, and to condemne the innocent* ; the one in excesse, and the other in defect. So, *Exod.23.4. Yee shall not haue pitie vpon the poore for his pouerrie.*

As these passions are cured by drawing them to the *vertues* , the mediocritie. So they are cured when

when all these *vertues* are ioyned togither, & ruled by the *Heroische vertues*: and then the *moralists* hold that a man may attaine, *ad ultimum finem*, to true happynesse it selfe, without any helpe of God's grace, onely through the remnants of the image of God remaining still in them yet after the fall.

When all these *passions* are cured by the *vertues*, the *moralists* make vp a perfect Lady whom they paint foorth to vs after this sort, they say her forerunners are, *obedience, continency and patience*; her attendants which attend her are many, as *secumne, hope, tranquillitie, ioy, reverence, clemency, modestie, and mercy*: they describe her selfe this way: her head is *wisedome*, her eyes *prudencie*, her heart *love*, her spirits *charitie*, her hand *liberalitie*, her breast *religion*, her thighs *justice*, her health *temperance*, and *fortitude* her strength.

But this Lady trimmed thus, is but a farded *Helen*, vntill grace come in and sanctifie her. We see this betwixt *Diogenes* and *Plato*, and betwixt *Aristippus* and *Diogenes*, how euery one of them discouered, that their *vertues* were but shewes of *vertues*. When *Diogenes* saw *Plato* delight in neatnesse and cleannessse, and to haue his beds well dressed, he went and troid vpo his beds, and hee said, *calco Platonis Fastum*, I tread vpon *Plato's* pride: *Plato* replied, *sed majori Fastu, with a greater pride*. Againe, when *Plato* saw *Diogenes* go with an old cloake full of holes, he said hee saw his pride through the holes of his cloake. When *Aristippus* came in; *Diogenes* said vnto him; if *Aristippus*

Aristippus were content of such a dinner, bee needed not to saven upon Kings and flatter them. Aristippus replied, if Diogenes could use Kings, bee needed not to eate of such rootes; thus wee see how Diogenes taxed Aristippus pride, and Aristippus againe Diogenes his counterfeite humilitie.

So wee see likewise their vertues to bee counterfeite vertues; for they counted this a Heroicke vertue to kill themselues, either for feare of shame as Lucretia did, and Cleopatra; or for vaine glory, as when M. Curtius leapt into the gulfe at Rome, in time of a great pestilence, thinking that there was no other remedy to take it away.

Ques. What are wee to thinke of these passions ruled by the morall vertues in the Heathen, whither were they sinne or not?

Answ. God liketh the workes of men two wayes. First, by a generall liking of them, because they proceed from the reliques of intire nature euer left in man, Rom. 2.14. for by nature they did the things of the Law, 1. Cor. 11.14. doth not nature it selfe teach you.

Secondly, he liketh them according to his good pleasure, when he loued them as renewed in Christ. The workes of the Heathen which proceeded from the remnant light of nature were not done by them as renewed men; neither did they proceed from the corruption of nature, as when a man sinnes, but from that sparkle of naturall light, which is left in them. So if wee respect the worke it selfe, the good workes of the Gentiles are not sinnes, and in this sense it is saide, 2. King. 10.30. Iehu did that which

Complacencia
Dei duplex
est in virtutis
et in viciis.

was good in the sight of the Lord. So, Gen. 20.26. thou didst this in the integrarie of thy heart.

But if we consider these vertues according to the Gospell, then wee must call them sinnes, because they proceed not from Faith; For without Faith it is impossible to please God, Heb. 11.

Secondlie, if we respect the end of their workes, they are sinnes, because they did them not for the glory of God, but for their owne praise.

Thirdly in respect of the subiect of their good workes, because the persons were not renewed who did them. If the person be not renewed, his workes cannot be accepted before God. *aurichalcum, lat. tincus or copper,* is called a false metale, not because it is a false substance, but because it is false go'd. So these workes of the heathen, are false vertues, because they proceed not from faith; but they are not simple false.

Opera gentilium
pro se, peccata
sunt.

Opera gentilium
rejecti, sunt
sunt peccata.

Religio, sub-
iecti operantes,
sunt peccata.

C H A P. III.

How the Stoicks cure the Passions.



He Stoicks take another course to cure these *passions*; for they would roote them out of the nature of man, as altogether sinfull. A man hauing the gout, one layeth a plaister to his feete, which so benummed them that he can walke no more, here the physicke is worse then the disease. So the Stoicks when they feele perturbations in the *passions*; they wou'd pull them out; here the remedy is worse then the disease. As at the

first in *Athens* the thirtie tyrants caused to put to death some wicked man; but afterward they began to kill good citizens; so the *Stocks* at the first, set themselves against the sinfull *passions*, and at last against the good citizens, the best *passion*: for they would roote out of man the chiefe helpe, which God hath placed in the soule, for the prosecuting of good and declyning of euill: if there were not *passions* in the soule, then there should be no *virtues* to moderate them; for take away *feare* and *hardinesse* from *fortitude*; then *fortitude* were no more a *virtue*.

The *passions* are ascribed both to Christ and God, and therfore are not to be rooted out.

Christ himselfe tooke these *passions* vpon him, therfore they cannot bee sinne. *Luke*, 10. 21. Hee was *angrie*, *Marke* 3. 5. He was *sad*, *Math*, 26.38. and *rejoyced*, *Luke*, 10. 21. They are sanctified by regeneration. The Apostle, *Rom.* 1. 30. condemnes the want of naturall affection, hee calleth them *empty*, *without naturall affection*.

They are ascribed to God *as governours*, therfore they cannot be sinne. If the *Stocks* shoulde read that there are Islands and countreyes, as *Delos* and *Egypt*, which had never felt the violence of earthquakes, and which had continued imminoueable, when all other parts of the world had bene shaken, would they beleue it? why should they then beleue that there are men to bee found voyd of all *passions*: they graunt vs this power, to tame elephants, tygers, and lyons; and yet not to destroy them: why will they not allow vs this power then,

too

too suppresse these *passions*, when they rise against reason? They must not then bee rooted out but moderate: wee must not take away diuersitie of tunes in Musicke, but reduce them to good order, and so make vp a harmonie.

C H A P. V.

How Christ cureth the Passions.



Christ taking our nature and *passions* vpon him, it is he that only reduceth them to right order.

Christ rectifieth the *passions*, soure manner waies. First, hee subdueth the *passions* that they arise not inordinate y; therefore, *Esay. 11. 4.* it is said, *Justice shall be the girdle of his loynes*, to signifie that by justice all his sensuall affections are suppressed. Againe, *Reuel. 1. 13.* Christ is brought in, *with his girdle about his pappes*; to signifie that Iesus Christ sudded, not only his *senſitive faculties* but also the *intellectuall*, in his *will*, and *understanding*; and it was for this that the High priest vnder the law was forbidden to weare his girdle, *about his sweating places*, *Ezech. 44. 18.* that is about his mdd e; as the *Chalde Paraphrase* interpreteth it, not beneath, but about his pappes; to signifie the moderation of all his *passions*. It is a true axome; *quod operatur Christus pr̄ nobis, operatur in nobis*, that which Christ doth for us, he doth in vs: He subdueth his owne *passions*.

Prop.

Iust. I.

*Christus auerter
mod. ; moder-
at. ; passione,
i. subducendo.*

*Duplex cingendi
modus : subducendo
vel ipsa ad manu-
milia, 2 de-
orsum versus ad
lumbos et rincas.*

ons, that He may subdue our *passions*.

Secondly, Christ reconciles the *passions*, which striue so one against an other: *Judg. 17, 6.* when ther was no King in Israel, every man might do what he pleased; so these *passions* doe what they please, contradicting one another, till Christ come into reconcile them. *Moses* when hee saw two hebrues striuing together, hee said, ye are brethren why doe ye striue? *Exod. 2. 13.* So when Christ seeth the *passions* striuing one with another, He saith, ye are brethren why doe ye striue? *Actes. 7. 24.*

Thirdly, Christ setteth the *passions* vpon their right objects, whereas before they were sett vpon the wrong objects, & he turnes these inordinate desires the right way. A man takes a bleeding at the nose, the way to stay the blood is to diuert the courfe of it, and open a veine in the arme. So the Lord draweth the *passions* from their wrong objects, and turnes them another. *Mary Magdalene* was giuen to vncleane lust. the Lord diuerted this sinfull *passion*, and shee became penitent, and thirsted after spirituall grace, *Luk. 8. 2.* So hee turned the *passion* of *Saul* when hee was a bloody murtherer, to thirst for grace, *Act. 9.* Wee know a womans appetite to bee a false appetite, when shee desireth to eate raw flesh, or coales, or such trash: and that shee is mending againe when her appetite is set vpon wholesome meates. So when the *passions* are set vpon wrong objects, then a man is in the estate of sinne: but when the *passions* are turned to the right objects, then a man becomes the child of God.

Fourthly,

Fourthly, when Christ hath sent these passions vpon the right obiect, hee settles them that they cannot bee looseed, for as the needle in the compassle trimbleth still, while it bee directly set ed towaards the North pole; then it stands. So the affections are never set ed, til they bee set vpon the right obiect, and there hee ty's them, tha they start not away againe. *Psal. 86. 9.* David prayeth, *knit my heart to thee O Lord.* The beasts when they were brought to bee made a sacrifice, were tyed with cords to the hornes of the Altar, *Psal. 118. 27* that they mi ght not start away againe. So the Lord must tye the affections to the right obiects that they start not away againe.

The passions are either in the *concupisible* or *irreconcileable* part of the Soule. There be six passions in the *concupisible* appetite; *Loue, hatred, desire, abomination, pleasure, sadnessse.*

CHAP. VI.

Of the Passions in particular, in the concupisible appetite.

Of Loue.



Loue, is a passion or affection in the concupisible appetite, that it may enjoy the thing which is esteemed to be good as neare as it can.

Man before the fall loued God by

C. C.

Loue

Illust.

aboue all things, and his neighbour as himselfe.

Go d is the first true cause and the last good end: hee is the first true caule , by giving knowledge to the vnderstanding : hee is the last good end, by rectifying the will ; therefore the vnderstanding never contents it selfe, vntill it know God, and the will never rests till it come to the last good end; God is α to the vnderstanding , and ϵ to the will. Hee is mans chiefe good , therefore he is to be preferred to all things, both to our owne selfe, and to those things wee count most of, b. side our selfe; wherefore, Luk.14. hee saith; *Hee that loueth his life better then mee, is not worthy of mee.* So, Math. 10. *Hee that loueth his father or mother better then mee, is not worthy of mee:* so hee that prefers his owne loue before God, is not worthy of the loue of God.

Illust. 2.

Triplex amor,
emansans, imper-
atus, et clientius.

There are three sorts of loue ; *emansans*, or naturall loue ; *imperatus*, or commanded loue ; *clientius*, or loue freely proceeding.

Naturall loue is that loue, whereby every thing hath an inclination naturally to the like , as heavy things naturally goe downe to the center of the earth : beasts are caried by sense and instinct to their obiects , the Pismere in Somer layeth vp provision against the Winter. *Prov.6.2.* This naturall instinct the Greeks call *φύσις*. So man is carried to his obiect by *loue*: and because he must *loue* something , what better obiect could hee chuse to *loue* then *God*?

Comanded loue is that, whereby reason sheweth vs some good thing to bee *loued*, and then our will

will commandeth vs to *love* the same. If wee had no more but reason, to shew it to vs, and the will to command vs, these were enough to moue the affections to *love* God.

Love proceeding freely, is that, wh^t e the affections make choyce of God freely; when as they consider his goodnesse that breeds *admiration* in them, when they consider his beautie, that breeds *love* in them, and his sweetnesse satisfieth their whole desires; so that nothing is so worthy an obiect to bee beloued as God, who hath all these properties in him.

God *loved* vs first, *Ioh. 3.16.* therefore wee are bound to *love* him againe. There are three sorts of *love*. First, the *love* that seekes his owne profitone only; as when a subiect loues h^s Prince onely for his goods: such was the *love* of *Laban* to *Jacob*; here the Prince is not bound to *love* h^s subiect againe; neither was *Jacob* bound to *love* *Laban* for this sort of *love*. Secondly, the *love* that lookes to fithinesse and dishonestie, such was the *love* which *Putiphars* wife caried to *Joseph*, *Gen. 39.9.* *Joseph* was not bound to *love* *Putiphars* wife againe, in this sort of *love*. The third sort of *love* is most pure and holy *love*, and in this *love* wee are bound to *love* backe againe. God *loved* vs before wee *loved* him, he *loved* vs freely and for no hy respect, therefore wee are bound to *love* him first and aboue all things.

The part, *loves* the *being* of the *whole*, better then it selfe; this is seene in the worl^d the great man, and in man the little world: for the water in the great world ascends, that there should not bee

Triplex amor,
parentis amor,
laetus, et puer.

Illust. 4.

vacuum or a vastesse in the uniuers (for the ele-
ments to ioch on another) as wee fee when wee
pouer water out of a narrow mouthed glasse, the
water contrary to the nature of it, runneth vp to
the ayre, that there may not bee a soide place: he
prefers the good, if the worse, to the worse proper
center: so in the like wch'd man, the hande carrieth
it selfe vp to preferre the head. So God being all
all to vs, wee should hazard al for him.

Man in innocence *loved* God only for him,
else,

Some things wee loue for th meselues onely,
some things wee loue not for themselfes but for another end. A sick man loues a bitter potion , not
for it selfe, but for another end, which is his heith. Some things weeloue both for themselfes and
another end ; as a man loues sweete wine for it selfe,
because it is p'efasit to his taste , then hee vnder-
stands also that it is good for his heith , here hee
loues it not onely for it selfe , but for his heith's
sake. But *Adam* in innocency loued God onely for
himselfe.

297. Whither are wee to louse God more for the meebenefites he bestlowes vpon vs or not?

A. s'r. Th m^o answers thus, God is to be *be-
loued* although hee should give vs nothing but cor-
re^t vs; as a good child *loveth* his father although
hee corre^t him: but when it is said, wee are to *lov-*
God for his benefits, *FOR*, notes not the final cause
here, but the motive: therefore *Augustine* saith we,
Nor diligas ad gloriam, sed ipse Deus sit gloriam
tuum; *donec not for the rewards sake, but let God be*

thy reward; it is a good thing for a man to thinke upon Gods benefits, that hee may bee stured vp by them to loue God, and to loue him onely for himselfe and not for his benefits. *Mos. and Par.* loued God, that they cared not to bee eternally cursed, rather then his glory should bee blemished, *I sed. 32.33. Rom. 9.1.*

Quid. But when God promised, *Gen. 13.12.* to see *Abrahams* great reward; *Abraham* saith, *what wilt thou give me seeing I have childeless?* then the father of the faithful might seeme to loue God for his benefits, and not for himselfe.

Ans. The Text should not be read thus, *I am thy exceeding great reward*, but, *thy reward shall be exceeding great*, as if the Lord should say vnto him, *thou wyl not be enriched by the glorie of the King, but I shall give thee a greater reward*. *Abraham* replies, *what reward is this thou canst give me, seeing I have childeless?* *Abraham* had lowen righteousness, and therefore shoulde reape a *fuller reward*. *Prov. 11.18.* though hee were not enriched by the King of *Sodome*, *Gen. 14.2.* So that, *Adam* loued God onely for himselfe in the first place; and hee seekes a reward (succession of childe) in the seconde place, and by this his Faith is strengthened, for he adheres to the promise of God, *Gen. 13.15.16.*

The first Adam *loved* not the creatures for themselves; neither *loved* he God for another end, but for himselfe; neither *loved* hee God for himselfe *onely* for another end, but onely for himselfe: therefore the Church, *Cant. 1.5.* is commendeable, *quoniam auctor recte*

Adams
between the
angels, and
S. Adam

ludinibus; because she loueth God directly for himselfe; But now men loue the creatures one y for themselues, and herein they are *Epicures*. Some againe loue God for the creatures, and these are mercenaries; but these who loue God for himselfe, these are his true children: and here in *Augustines* saying is to bee approoued, who saith, *fruimur Deo, et vsumur alijs*, we enjoy that which we loue for it selfe, but wee vse that which wee vse to another end. But the naturall man would enjoy the creatures, and vse God to another end.

Coll. 2.

Duplex amor,
1. iudicio particu-
laris, 2. iudicio
universali.

Duplex amor a
posteriori, et a
priori.

Man in innocency loued God, *iudicio particula-
ri, hic et nunc*, aboue all things; that is, hee knew
Iehova to bee the true God, and so loued him. But
since the fall, hee louerh him, aboue all things *iudicio univer-
sali*, for his will oftentimes followeth not
his judgement: than he loued himselfe for God, but
now he loueth all things for himselfe; this inordi-
nate loue of a mans selfe breeds contempt of God;
but the ordinary loue inspired by God, teacheth vs
first to loue God and then our selues, 1. *Iob.* 4.7.
Let vs loue one another, because loue is of God, where
he sheweth vs, that the loue of our neighbour must
proceed from God; therefore the loue of our selfe
must begin also at God. It is true, *John* saith, 1. *Iob.*
4.20. *If wee loue not our brother whom wee see, how
can wee loue God whom we see not?* not that the loue
of the regenerite begins first at our neighbour, but
this is the most sensible note, to know whither wee
loue God or not: this loue is a *posteriori*, as the other
ther is *a priori*.

Obiect. But it may seeme that a man in corrup-
ture

nature, may loue God better then himselfe, becau-
som. heathen haue giuen their liues for their coun-
try, and some for their friends?

Ansiv. this corrupt loue was but for themselues
and for their owne vaine glory, and in this they loued
themselues better then any other thing.

Wee are bound saith Saint *Augustine*, to loue
some things *supra nos*; second'y, to loue some thing,
quod nos sumus; thirdly, to loue some things, *iux-
ta nos*; fourthly, to loue some things, *infra nos*.

Man in his first estate, loued God aboue himselfe;
in the second roome, his owne Soule; in the thirde
pace his neighbours Soule; and last his owne Body. Hee was first bound to loue himselfe, and then
his neighbour; his owne soule before his neighbours soule; his owne body before his neighbours body; for this is the rule vnder the Law, *Then
shalt loue thy neighbour as thy selfe*; *Math. 22.39.* the rule must bee before the thing ruled. It is not
said, *Luk. 3.11.* *hee that hath a coate, let him giue it
to him who wants a coate*; but, *hee who hath two
co. 1s, let him giue one to him who wants a coate*; but
vnder the Gospell the rule of our loue must bee, *as
Christ loued vs, so wee must loue our neighbours*, *Ioh. 13.34.* But man since the fall hath inuerted this
order mightily, he loues his own body, better then
his neighbours soule, then his owne soule, yea bet-
ter then God; and often times his hogges better
then his owne soule, yea then God himselfe, as the
Gergafites did, Math 8.34.

Quest. *Alexander H. les* moues the question
whither the Angels proceed thus in their manner
of

Coll. 3.

Liv. 1 de doct.
Christ. cap. 5.
Gradus amoris
*lun. 1 amare *su-**
**pra* nos, 2. quod*
nos sumus*, 3 *iux-
ta nos*, 4 *infra
nos

of *loue*; if God bee hee who is aboue them, whom they are bound to *loue* aboue themselues; and in the second roome themselues; *et iuxta se*, other Angels: what place must the Soule of Man come into, in their consideration? whither *iuxta*, or *infra*; and what must bee the estimation of the body of man in their *loue*?

Hee answers, that the Angels of God doe 'ow the soules of men no *infra se*, but when wee shall bee *louata*, like vnto the Angels of God, *Math.22.33*, then we shall be beloved of them in our soules, *iuxta*, *sed non infra se*. And as touching our bodies they are beloved of them *infra se*, because the Angels (faith hee) desire *primum premium*, *et secundum*; their fift reward in God, the second reward for the keeping of man: they shall bee rewarded for their ministrie towards the bodies and soules of men, for keeping them; when they shal give vp their account and say, *behold here are wee, and the children whom thou hast given vs*, *tob.17.12*.

Prop.

liliuſt.

*Nihil amandum
super iuxta et
infra se, nisi
in Deo.*

Man before his fall *loued* God with all his heart.

Hee *loued* nothing *supra Deum*, hee *loued* nothing in equall ballance with God, hee *loued* nothing contrary to God, hee *loued* him with all his heart, soule, and strength, and Christ addeth *et anima*, with the efficacy of the minde and the will, *Math.22.31*. and the learned scribe, *Mirk.12.31*, addeth a fift word *anima*, with his whole vnderstanding. By which diuersitie of words God lets vs see, that man when hee was created, *loued* God vainerly, and that ali the Fountaines or Springs with-

within his soule praised him, *Psalm. 77.7.*

The first *Adam*, loued God with all his heart; but since the fall he loues God *diviso corde. Hos. 10. 2.* and hee loues some thing better then God, contrary to God, and equall with God. The Church of *Rome* makes a double perfection, *perfectio viae*, *et perfectio patria*, or *perfectio finis*, *et perfectio ordinis*; they say there is not *perfectio patria* found here; but *perfectio viae*: wee may loue God with all our heart, this way (say they.) But this is false, for when wee haue done all things wee must call our selues vnprofitable seruants, *Luk. 17. 10.*

A collation
betwixt the
innocent, and
old *Adam*.

Wee are to loue God more then the creatures, yet it falleth out often, that wee loue the creatures *intensivè*, more then God; but the child of God loues not the creatures more *appreciativè*. A man may more lament the death of his sonne, then the want of spirituall grace; and yet in his estimation and deliberation, hee will bee more sory for the want of Gods grace, then for the want of his sonne.

*Duplex amor, in-
tensivus, et ap-
preciativus.*

The first *Adam* loued God with all his heart, both in quantitie and qualitie: but the *renewed Adam*, is measured by the soundnesse of the heart. Peter being asked of the measure of his loue, *Ioh. 21.15. Louest thou mee more then these?* hee answered onely concerning the truth. For being asked of the quantitie, he answered onely of the qualitie, *Lord thou knowest I loue thee*; it is the qualitie thou delights in, and not the quantitie. Hence it is, when the Scriptures speake of perfection, it is to bee vnderstood of sinceritie: in one p'ace they are

A collation
betwixt the
innocent and
renewed *A-
dam*.

A collation
betwixe the
renewed and
glorified A-
dam.

Prop.

Illust.

said to be of a perfect heart, and in another, of an upright heart. 1.Chron.12.33.38.

The loue which the renewed man beares to God now, is but a small measure of loue, in respect of that which we shall haue to God in the life to come: in the life to come, *our hope and faith shall cease*, 1.Cor.13. Our faith and hope ceasing, our loue must be doubled: for as when we shut one of our eyes, the sight must be doubled in the other eye, *vis geminata fortior*; so when *faith and hope* shall bee shut vp, our loue shall be doubled: *Cum venis quod perfectum est, abolebitur quod imperfectum est*, 1.Cor.13. It is true, *Gratia perficit Naturam*, Grace perfits Nature; and so doth Glory, *quod ad essentiam*, as touching the essence; *sed evacuat quod ad imperfectiones*, it takes away all imperfections. *Faith and Hope* are but imperfections in the soule, comparing them with the estate in the life to come, they shall be abolished then, and onely *love* shall remaine, 1.Cor.13.8.

Man by naturall discourse, since the Fall, may take vp, that God is to be *beloued* aboue all things, although he cannot loue him aboue all things.

That which all men command in the second roome, is better then that which many command in the first roome. When the battaile was fought at Thermopyla, against Xerxes King of Persia, if it had beeene demanded of the Captaines severally, who was the chiefe cause of the victorie, this Captaine would haue said it was hee, and this Captaine would haue said it was hee: then if yee had asked them all in the second place, who fought next best

to

to them, all of them would haue answered, *Themselves* ; therefore he woon the field. So, aske men severally in their first cogitations, why man should loue God ? some will answer, because he is good to them ; others, because he bestowes honours vpon them : and so their loue is resolved into worldy respects, and not into God. But shew them the instabilitie of Riches, the vanitie of Honor, and such like , then all of them, in their second cogitations, will be forced to graunt, that God is to be beloved for himselfe.

*The Notes to know the loue of God,
since the Fall.*

The markes to know whether we loue God, are,
First, *Loue* makes one soule to liue as it were in two bodies, *Nam anima magis est ubi amat, quam ubi animat*; The soule is more where it loues, then where it animates : This made the Apostol to say, *Gal.2.20. I liue not, but Christ liues in me.*

The second note is, that those who loue dearely, reioyce together, and are grieved together. Homer describing *Agamemnon's* affliction, when he was forced to sacrifice his daughter *Iphygenia* , he represents all his friends accompanying him vnto the sacrifice, with a mournefull countenance : and at *Rome*, when any man was called in question, all his friends mourned with him. Therefore it was, that good *Yriah* would not take rest vpon his bed, when the *Arke of the Lord* was in the fields. *2.Sam.11.9.*

1.

2.

3.

The third note is, that these who *loue*, would wish to bee changed and transformed one into another, but because this transformation cannot be without their destruction, they desire it as neere as they can. But our coniunctiō with God in Christ is more neere, without the destruciō of our persons *1oh.17.23. I in them, and they in mee*; and therefore wee should *loue* this coniunction, and most earnestly wish for it.

4.

*Forma reali et
imaginaria.*

The fourth note is, that the man which *loueth* another, not onely *loues* himselfe, but also his image or picture, and not onely his reall forme, but also his imaginary: they *loue* them that are allied, or are in kin to them, or like them in manners. So, he who loueth God, hee *loues* his children also who are like him, and also their spirituall kinred and affinitie.

5.

The fist note of the *loue of God* is; that those who *loue*, conuerse togither, and are as little absent from other as can bee, they haue the same delights and distasts. The presence of the party *beloved*, fills the heart of the louver with contentment. So the children of God, their whole delight is to walke with God as *Enoch* did, *Gen. 5.* to bee still in his presence: and if hee withdraw himselfe but a little from them, they long wonderfully for his presence againe.

6.

The sixt note is, hee that *loueth* transports himselfe often to the place where hee was accustomed to see his friend, hee delights in reading of his letters, and in handling the gages and monuments he hath left bchind him. So the child of God to testifie

stifie his *loue* to God, transports himselfe ofte to the place where hee may finde God in his sanctuarie, amongst his Saints ; hee delights in reading of his letters, (the Scriptures:) he delights in eating and tasting these holy monuments and pledges (his Sacraments;) which the Lord hath left behind him, as tokens of his *loue* vntill he come againe.

The seventh note is, when there is any thing, that may seeme to preserue the memory of *loue* more liuely in our soules ; wee embrace the inuention here : wherein *Artemisia* Queene of *Caria*, shewed an act of wonderfull passion, towards her husband *Mausolus*; for death hauing taken him away, shee not knowing how to pull the thornes of sorrow out of her soule, caused his body to be reduced to ashes, and mingled them in her drinke, meaning to make her body a liuing tombe, wherein the reliques of her husband might rest, from whom shee could not endure to liue separated. The child of God hath a comfortable and true coniunction with Christ, eating his flesh and drinking his blood, & these two can neuer be separate againe.

Of Adams loue to his neighbour.

As *Adam* loued God with all his heart, so hee loued his neighbour as himselfe.

Hee loued his owne soule better then his neighbours soule, he loued his owne body better then his neighbours body ; but hee loued his neighbours soule better then his owne body. Wee are to loue our neighbours as our selues, we are to preferre the

Prop.

Illust.

safetie of the soule to the safetie of the body, therefore our soule is called, *our darling*, *Psal. 22. 15.* which is most to be beloued.

Conseq. 1.

Cap. 23 Num. 19

Conseq. 2.

Conseq. 3.

*Thom. 2¹, 2²,
quest. 66, art. 3.*

Wee may not follow the *Physitians* then, who prescribe some times phisicke to their patients to bee drunke, that they may recover their health. *Nauarrus* holds that it is not a sinne in the patient, that hee drinke till hee bee drunke for the recovery of his heath.

Although wee are to preferre the safetie of the soule, to the safetie of the body; yet wee are not for the good of the soule to dismember the body. as *Origen* did; misinterpreting these words, *Math. 19. many are made Eneughs for the Kingdome of God*, taking them literally, when they are to be understood metaphorically.

As wee are not to dismember the body for the good of the soule, so wee are not to whip the body for the good of the soule. A man cannot make a free choyce of that which is euill in it selfe, as the *Moralists* proue against the *Stoicks*; who did chuse pouertie, a though they knew it to bee euill in it selfe: but for a man to whip himselfe, it is euill in it selfe, for in this hee usurps the magistrates authoritie.

The magistrates authoritie stands in these fourre things; to kill the body; to mutilate the body; *Exod. 21. 24. Eye for eye, and tooth for tooth*; to whip the body, *Deut. 25. 3.* and to imprison the body, *Levit. 24. 12.* killing of the body takes away the life it selfe; cutting a member of the body takes away the pefection of the body; whipping of the body

body takes away the delight and rest of the body; imprisoning of the body takes away the libertie of it. Now as we may not kill our selfe, cut a member from our selfe, imprison our selfe, (for all these belong to the magistrate) so neither are wee to whip our selues.

Againe, it is not lawfull for a man to weaken his body by fasting, 1.Tim.5.33. it was not lawfull for Timothy to drinke water for the weakening of his body, therefore it is farre lesse lawfull for a man to whip his body. We read of Baals Priests who cut their flesh, 2.King.18.28. but neuer of the Priests of the Lord, Deut.14. We haue a warrant moderately to fast some times, that the body may bee more subiect to the soule, 1.Cor.9.37. *I chastice my body, and bring it under subiection.* So, Coloff.3.5. mortifie your members; but neuer to whip it. Wee are not to exceed our strength or to disable our selues, for Gods seruice: for God doth not desire the hurt of his creature who is about his seruice: hee will rather forbear some part of his seruice, then an oxe or an asse shall want necessary food; much lesse will he haue a man to indanger himselfe, though it be in his seruice.

Wee are to preferre our owne temporary life to our neighbours.

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If our neighbour bee of equall degree with vs, then wee should preferre our owne life to his life, or if hee bee our inferiour, we should likewise preferre our owne life to his. But if hee bee our Soueraigne, wee are more bound to saue his life then our owne; as for the safetie of the Princes life, the subiect is to giue

Give his life, 2. Sam, 19. 43. So for the safetie of the common-wealth.

A man may hazard his life for the safetie of another mans life ; who is in prison , perril or death, *Mazis enim bonum proximi preferendum minori proprio, sed non equals* ; we are to preferre the greater good of our neighbour, to our owne good that is lesse ; but not where there is equal. When my neighbour is in a certaine danger of death , and I but in a hazard ; it is a greater good to saue my neighbours life, then not to hazard my owne.

Conseq.

Wee are bound more to saue our owne liues, then the liues of our equals : therefore that friend-ship which is so much commended by the heathen betwixt *Pylides* and *Orestes* , the one giuing his life for the other, was not lawfull. So, of that betwixt *Damon* and *Pythias*, when the one would haue giuen his life for the other.

Prop.

As we are to preferre our owne life to our neighbours life ; so wee are to preferre our selues in temporary things belonging to this life to our neighbour.

Illust.

Ad quantu[m] inserviant temporaria, propter necessitatem, propter sufficientiam, propter utilitatem, et propter superfluitatem.

Temporary things serue either for our *necessity*, or for our *utilitie*, or for our *sufficiency*, or for our *superfluity*. For *necessity*, things serue for the maintenance of our life ; *utilitie*, for our vocation ; *sufficiency*, for our delectation ; *superfluity*, for wantonnesse and excesse.

In wilching temporary things , wee shoulde put our selues in the first degree , and our neighbour in the second ; that which is out of my superfluitie, I shoulde wilch for his sufficiencie ; and out of my sufficiencie

sufficiencie, I desire his vtilite, to further him in his calling ; and out of my vtilitie, I shoulde further him in his necessitie, to preferue his life : that is, with things necessary for my calling I ought to relieve his life. But men now will not giue of their superfluitie, to entertaine their neighbours necessitie and life ; as *Nabal* would not giue to *David*, 1. Sam. 27. 10. And the rich glutton to *Lazarus*, Luk. 16. out of their superfluitie, to supply their necessitie.

Ques. Are we bound to loue all our neighbours alike ?

Answ. Some answere that we are bound to loue them all alike, *affectu*, *sed non effectu*, we are bound siv they, to loue all alike in our internall affection, but wee are not bound to helpe all alike ; for wee are more bound to these who are nearest to vs, and to helpe them most with our goo's.

But *Aquinas* shewth this to bee false, and sets downe this as a true position, that some of our neighbours are more to bee *loued* then others, *rum affectu*, *rum effectu*. His reason is, because the hatred of some of our neighbours, is a greater hatred, then the hatred of other of our neighbours ; therefore wee are more bound by the rule of charitie, to loue some of our neighbours (*quoad affectum internum*, in our internall affection) then others : as well as wee are bound more to helpe them *externo effectu*. This is cleare by the rule of contraries. The antecedent is proued, *He that curseth his father or mother shall die the death*, Levit. 20. But the Law appoints no such death to him

who curseth another of his neighbors; therefore it must be a greater sinne to curse their Parents then other of their neighbours, or to wish them euill. Therfore we are more bound to loue them in our affection, as wee are more bound to helpe them then others.

Ques. Whether are wee bound to loue those more, in whom wee see more grace, a though they be strangers to vs: then those of our kindred, in whom we see not so great measure of grace.

Answ. Wee are to loue those most, in whom wee see most grace *objectionē*, that is, in respect of the blessednesse that is desired, because they are neerer ioyned to vs in God. A Centre, out of which issueth many Lines; the further they are extended from the Centre, they are the further dis-united amongst themselves; and the nearer that they draw to the Centre, they are the nearer vnited. So, those who are neerest to God, should be neerest to vs, and we should wish to them the greatest measure of happinesse.

But those who are nearest to vs in the flesh, and in the Lord, *Phil. 6.21.* should be more deare to vs *appreciativē*, and in our estimation, although they haue not such measure of grace. And so Christ loued *Iohn* better then the rest of his Disciples, *Ioh. 13. 23.* because hee was both his cousin german, & had more grace in him: but he willed not a greater measure of glory to him then to *Paul*, *objectionē*; *For he that doth most his will, are his brother and sister, Matth. 12. 50.*

So that we come vnder a threefold consideration:

of

A
Amor obiectivus
et appretiativus.
viss.

Duplex ratio a-
moris, obiectivi, &
appretiativi.

of Christ here; for hee is considered as God; as Mediator God & man; and as man: Christ, as God, loued not *John* better then the rest; Christ, as Mediator, loued him not better; but Christ, as man, loued him better then the rest.

Wee are more bound to loue our Parents, then any other of our neighbours, both in temporall and spirituall things. *1. Tim. 5. 4.* *If a Widow haue children, let them learne to requite their Parents:* in the Syriacke it is, *rependere fatus parentibus.* A man diuideth his goods into three parts: first, so much he spends vpon himselfe, his wife, and seruants: secondly, so much he giues to the poore: thirdly, so much he lends to his children, looking for interest back againe. Again we are more bound to them, then those of whom wee haue receiued greatest benefits; yea, then him that hath deliuered vs from death: *Dixi & parentibus non possunt reddi equalia.* This is *annadapte,* as the young Storkes vphold the old when they are flying. Hence comes *mutuus auxilium,* that is, as the fathers haue sustainted the children, so should the children the fathers againe.

The Hebrewes say, What is the honor that the children owe vnto their Parents? They owe to them maintenance, and reuerence; they should giue them meat, drinke, and cloathing; they should lead them in, and lead them out. And they adde furt her, : *wee reade, Honor the Lord with thy substance;* and, *Honor thy father and mother:* thou art to honor God with thy substance, if thou haue any substance; but thou art to honor thy parents, whether thou haue any substance, or not; for if thou

Ari. 1. 10. 5.
Ethic.

haue not, thou art bound to begge for thy parents: So sayth *R. Salomon*, in his Glosse vpon *Leuit.10.3.*

We are to loue our Parents more then our Children, in giuing them honor; for they are neerer to vs then our Children, being the instruments of our being.

Aris 159. Lib.2.
We are to succour our Parents, in case of extreme necessitie, rather then our Children: *Filium subvenire parenti proprio, honestius est quam sibi ipsi;* It is a more honest thing to helpe the Parent, then a mans selfe; and there is a greater coniunction betw:xt the father and the sonne in *esse absoluto*, then betwixt vs and our children: and therefore in that case of necessitie, he is more bound to helpe his father then his child.

Where there is not such a case of extreme necessitie, hee is more bound to helpe his Child then his Parent; *The Children lay not vp for the Parents, but the Parents for the Children, 2. Cor.13.14.* And the reason is, because the father is ioyned with the sonne, as the cause with the effect: *Sed causa influit in effectum, The cause workes in the effect;* so should the Parent communicate with his child.

Secondly, the father is ioyned with the sonne as with a part of himselfe, and comming from himselfe; which cannot be sayd of the child to the father.

Thirdly, the loue of the father towards the child is elder, and continueth longer; for the fathers loue their children euuen from their Cradle: but the children

children loue not their fathers, till they bee come to the yeeres of discretion; for the more old that loue is, the more perfect it is.

Wee are more bound to loue our father then our mother: wee are more bound to loue our wiues then our parents, because the man and the wife are one flesh; and, *a man should leane his father and mother and cleave to his wife, Math. 19.* For reuerence and honour, he is more to honour his parents then his wife, but otherwile hee is to supply her wants in temporary things before his fathers.

As wee are to preferre our owne temporary life to our neighbours life, so also wee are to preferre our owne spirituall life to the life of our superiors or equals.

Our temporary life should not bee so deare to vs as his spirituall life, and wee ought to imitate Christ, who gaue his life for the spirituall life of his children, *1. Joh. 3.16.*

Ques. But what is the spirituall necessitie of our neighbour, for the which wee are bound to give our temporary life?

Answ. There is a threefold necessitie: first, that which is *not an urgent necessitie*: secondly, that which is *an urgent necessitie*: Thirdly, that which is *an extreme necessitie*.

Triplex necessitatis gravitas, non gravis, et extrema.

First, when the necessitie is not great, & when my neighbour can prouide for his spirituall life, without the hazard of my temporary life: in this case I am not bound to give my temporary life for his spirituall life.

Secondly, if the necessitie be such, that hee can-

not without great difficultie saue his spirituall life, in this case I ought to hazard my temporary life for his spirituall life.

Thirdly, if his spirituall life be in extreme necessarie, for then I am to lay downe my temporary life for him.

Conseq.1.

Here we see that pastors who are the shepheards of the soules of the people, are bound to watch ouer their people cōmited to their charge, and with losse of their owne liues to succour them in their absolute extremitie, *Ioh. 10. 11. The good shepheard giueth his life for his sheepe, but the hireling fleeth.*

Conseq.2.

Wee are not to giue our temporary life for the spirituall life of our neighbour, but in case of extreme necessarie, therefore that case which *Nauarrus* propounds in his cases of popisli conscience, is not to bee allowed. If a Christian shou'd haue a child borne to him amonst the Pagans, and the child were neere death; whither or no were a Preacher bound to baptize that child, although hee knew certainly that the Pagans wou'd kill him? *Nauarrus* holds, that this child being in a spirituall imminent danger of eternall death for want of baptisme, the Preacher is bound to baptize him, although hee knew it shou'd cost him his life.

But there is no such necessarie of baptisme, that the want of it can bring eternall death to the child; but onely the contempt of it; therefore this case of necessarie is but an imaginary necessarie, and if a man in this case would hazard himselfe, he were guiltie of his owne death.

Although

Although wee are to preferre our owne saluation to the saluation of others, yet wee may desire the deferring of it for a while for the good of others.

Ph. lip. 1.23.24. *It is good for mee to be dissolved, but better for you that I remaine in this body; it was for this cause that *Ezckias* desired to liue, that hee might goe vp to the house of the Lord, and see Gods glory set vp there, and the peoples saluation set forward, *Ezai. 48.* so *Martinus* said, *si ad huc domine sum populo tuo necessarius, non recuso laborem: if I can be steadable yet Lord to thy people, I refuse not to undergoe any trauell amongst them.**

Although it be lawfull for vs to desire the deferring of our happiness for a time, for the good of others: yet it is not lawfull for a man to desire the perpetuall delay of his blessednesse for the good of others.

Obiect. But *Paul* wished, that hee might be *Anathema* for the people of God, *Rom. 9.3.* and so *Moses* wished that hee might bee rased out of the Booke of life for the Iewes, *Exod. 32.32.*

Answ. It was for Gods glory that they wished this, and not simply for the Iewes, because Gods glory was manifested in them.

In the spirituall things which a man is bound to desire for himselfe and his neighbour, he is more bound to desire his owne saluation, *appressiatiue*; as if it were necessary either for mee or *Peter* to perish, I had rather *Peter* perished: but these who are more holier then I am and haue greater graces, they are more to bee beloued *obiectiue*, in respect

Prop.

How we are to preferre our neighbour to our selues in spirituall things.

Illust.

*aliquid in se
obiectiue, et - p
reteriuste.*

of the good that is desired, and I am more bound to seeke a higher degree of g'ory to him, then to my selfe, and herein I follow the will of God, because I should bee content of that measure that hee hath bestowed vpon me.

Conseq.

A collation
betwixt the
innocent, first,
and old Adam.

A collation
betwixt the
old and renew-
ed Adam.

Wee are to preferre our owne saluation to the saluation of others: therefore it is not lawfull to commit a sinne, for the safetie of our neighbour. *Math.18. what availeth it a man to get the whole world, and hee loose his owne soule; sinne is the losse of the soule.*

Man before his fall loued his neighbour as himselfe: but the vnregenerate now, they think it is *love* sufficient if they hate not their neighbour. Others (as the *Pharisees*) thinke that their *love* is sufficient, if they thinke well to their friend, and hate their enemies. There is a third sort who will hate compassion vpon their enemies if they submit themselues to them, but this may bee found in generous beasts, as in the Lyon.

The regenerate man loues his neighbour as himselfe; not onely him who is his next neighbour called *vicius*, or his doore-neighbour, or him who is neere in friendshipe or blood to him: but him who is neere in nature to him, being his owne flesh: therefore the Apostle expoundeth these words, *Luk.10.27. Thou shalt loue thy neighbour; expounds thy neighbour, thy selfe, Rom.13.8. any other man.*

But the loue of the vnregenerate, extends not it selfe so farre, for he loues his friend, and hates his enemy: but Christ extends this *love* of our neighbour to our enemies also, *Math.5.44.* and the Law expound

expounds it so likewise: for in exod.23.4. it is said, *Thou shalt loue thine enemy*; but Deut.22.1. the same law being repeated calleth him, *thy brother*, now neighbour and brother in the Scripture are vied in one sense; and it is to be marked, that when the two Hebrewes stroue together, *Mosis calleth them brethren*; *Act.7.25.yee are brethren, why dee yee stroue*. So that our enemies are our brethren, as Christ sheweth in the parable of the *Samaritan*, *Luk.10.*

Ques. How are wee to *loue* our enemies?

Answ. Our enemies are considered. first, as our private enemies; or as Gods enemies, and to his Church. Secondly, we must distinguish betwixt our owne private caule, and Gods cause. Thirdly, wee must distinguish betwixt the persons of euill men, and the actions of euill men.

We are to loue our enemies, although they haue wronged vs, and should loue their persons: we are to pray against their sines, but not their persons, *2.Sam.15.31. Act.4.29.* Wee are bound to wsh to our private enemies, things temporary, vniess these things bee hurtful to them; but if they bee enemies to the Church, wee are not to supplie their wants, vniess wee hope by these meanes to draw them to the Church.

But if the persons sinne vnto death, *1.Soh.5.19.* then we are to pray, not onely against their actions, but also against their persons; and because few haue the spirit to discerne these, wee should apply these imprecations vsed in the *Psa'mes*, against the enemies of the Church in generall.

Quest. Whither is the loue of God, and of our neighbour, one sort of loue or not?

Answ. It is one sort of loue; the formall object of our loue in this life is God, because all things are reduced to God by loue; the materiall object of our loue is our neighbour, here they are not two sorts, but one loue: and as there is but *unus spiritus et varia dona*, one spirit and diuersitie of gifts, *1. Cor. 13.* so there are *duo precepta et unus amor*, two precepts and one loue.

The remedies to cure sinfull loue since the fall.

That wee may cure our sinfull loue, and set it vpon the right object.

First, wee must turne our senses, that they bee not *incentium et fomentum amoris peruersi*; that is, that our senses bee not the prouokers and nourishment of peruerse loue. It is memorab'e which *Augustine* markes, that the two first corrupt loues began at the eye. First, the loue of *Eva* beholding the forbidden fruite, which brought destruction to the soules of men. Secondly, when the sonnes of God, saw the daughters of men to bee faire, they went in to them, *Gen. 6. 1.* this sinne brought on the deluge; it had beene a profitable lesson then for them, *If they had made a covenant with their eyes, Job. 31. 1.*

Secondly, it is a profitable helpe, to draw our affections from things beloued, to consider seriously, what arguments wee may draw from the things which

Objetum ser-
vis vel est formi-
le, vel materiale.

*Vno habet uita-
ritatis dngimus,
deinceps prox-
imus, licet ab u-
dificiuntur.*

1.

2.

which wee loue, that wee may alienate our minds from them; and wee shall finde more hurt by the things wee set our loue vpon, then wee can finde pleasure in them. If *David* when hee lookt vpon *Bethsibe* with an adultrous eye, had remembred what fearefull consequence would haue followed: as the torment of conscience, the defyling of his daughter *Tamar*, and of his concubines, and, *that the sword should never depart from his house*, 2. *Sam. 12.11.* and a thousand such inconueniences, hee would haue saide, this will bee a deare bought loue.

Thirdly, consider the hurts which this peruerse loue breeds, *He who loues sinne hates his own soule*, *Psl. 19.5.*

Fourthly, let thy mind bee busied vpon lawfull obiects, and idlenesse would bee eschued; it was idlenesse which brought the *Sodomites* to their sin, *Qus otio vacant in rem negotiisssimum in incident;* these who are given to idlenesse fall into many troublesome busynesse.

3.

4.

CHAP. VII.

Of hatred.

Hatred is a turning of the concupiscent appetite from that which is euill, or esteemed euill.

Man in his first estate loued God with all his heart: but since the fall, he is become, a *hater of God*,

odious & quo-
tidian & right
as wickedly
concerned, &
as concerne
eth
A collation
betwix the
innocent and
old Adam

Rom. 1.30. and of his neighbour, *1.10b.2.9.* and of himself, *Psal. 10.5.* How can God (who is absolutely good) bee hated, seeing there is no euill in him?

Answ. God cannot bee directly the object of our hatred: *bonum in universali*, cannot bee hated. God is both truth and goodness; therefore hee cannot be hated. The vnderstanding looks to truth, and the will to goodness; therfore hee cannot bee hated in himselfe, but in some particular respect: as men hate him, because hee inflieth the euill of punishment vpon them, or because hee commandeth them something, which they thinke hard to doe; as, restraining them in their pleasure or profite.

So the wicked they hate not the word as the word but as it croileth their leawde appetites, and curbs their desires, *Gal. 4.6.* *Am I become your enemy because I tell you the truth.* The theape hates not the Wolfe, as it is a liuing creature; for then it should hate the Ox also; but the Sheepe hates the Wolfe as hurtfull to it; and in this sense Men are said to be haters of God.

These who behold that infinite good cannot hate him, but of necessitie loue him; therfore the sin of the diuell was the turning away of their sight from God and the reflextion of their vnderstanding vpon themselves, admiring their owne sublimitie, remembryng their subordnatyon to God; his grieved them, whereby they were drowned with the conceite of their owne pride; whereupon their *detraction, adoration, and imitation* of God & goodness.

nesse were interrupted. So long as they beheld the Majestic of God, they had delectation in his beautie, *adoration* of his majestie, and *imitation* of his exemplary goodnessse.

Q. *Whither* is the *hatting* of God, or the *ignorance* of God the greater sinne? it may seeme that the *hatting* of God, is the greater sinne; *Nam cuius oppositum est melius, si sum est peius*, for that whose opposite is best, it must be worse it selfe; but the *love* of God is better then the *knowledge* of God: therefore the *hatting* of God is a greater sinne, then the *ignorance* of God?

A. *Si.* The *hatred* of God, and the *ignorance* of God, are considered two wayes; either as *hatred* includes *ignorance* or as they are severally considered. As *hatred* includes *ignorance*; then *hatred* is a greater sinne then *ignorance*, because he that *hates* God, must be *ignorant* of him.

But if wee consider them severely; then *ignorance* is to bee distinguished into *ignorantia pura negationis*, and *ignorantia prava dispositionis*; and this latter *ignorance*, proceeding from a peruerse disposition of the Soule which will not know God, as *Pharaoh* said, *Who is the Lord that I should know him, and obey his voyce*, *Exod 5.2.* must bee a greater sinne then *hatred*, for such *ignorance* is the cause of *hatred*; and in vices the cause must bee worse then the effect: but *peruerse ignorance* is the cause of the *hatred* of God. Therefore this sort of *ignorance*: is a greater sinne then the *hatting* of God.

Wee must not then understand the *axiome* ac-

Ff 3 cor-

Dicitur tria
mit sapientia
delectationis
peruerse
Desideriorum
magistratus
hatris voluntatis
hatris voluntatis.

Arithmetica.
c. 5.

Duplex oppositio,
contrarietatis et
contradictionis.

cording to the first sense here ; for there is no contrarietie betwixt *hatred* and *ignorance* , because the one includes the other. But where they are severally considered, then the rule holds in these oppositions which are opposite in the same respect ; as one contrary to another, one contradictory to another; if white bee the most bright colour : then blacke must bee the most darke colour , here the axiome holds , because there is a direct opposition in contrarietie of the same kind. So, good is to be followed, good is not to be followed: this opposition holds in contradiction of the same thing.

But this rule will not hold betwixt a contrary and a contradictory ioyned together , secundum gradus perfectionis : as, *loue* is a greater virtue then *knowledge* ; therefore *not to loue* is a greater vice then *hatred* : this doth not follow, for *hatred* is a greater vice, then not to *loue*.

Now, when the *hatred* of God, and the *ignorance* of God are compared togither, with their opposits *loue* and *knowledge*, secundum oppositionem et comparativem. *Loue* and *hatred* are opposed contrarily : but *knowledge* and *ignorance* are opposed priuately and contradictory. Now there is a greater opposition betwixt two contradictories, then betwixt two contraries ; therefore the *ignorance* of God must bee a greater sinne, then the *hatred* of God : and here the Axiome holds. The misery of the damned(it is thought,) consists not so much in the want of the *loue* of God , as the want of the sight of God.

The Lord Iesus Christ his *hatred* was a perfect *hatred*

Quae opponuntur
priuativè vel
contradictrio
magna opponuntur
quamque
contrarie, scire
et ignorare con
tradictrio opposi
nuntur, amare et
odire contrarie.

A collation
betwixt the
second and re
newed Adam.

hatred of sinne, both in parts and degrees: hee hated sinne to the full, both intensiuely and extensiuely; as hee loued God with all his heart, strength and might, so hee hated sinne intensiuely to the full with all his strength and might, and also extensiely; that is, hee hated all sorts of sinne with a perfect hatred, and chiefly those sins that were most opposite to the g'ory of God his father, as was idolatrie.

But the regenerate, hate sinne with the perfection of parts, but not of degrees, Psal 139.22. *Doe I not hate them with a perfect hatred who hate thee;* this is onely a perfection in parts, but not in degrees.

Againe, they hate not sinne to the full intensiely, for, *the good that they would doe, that they doe not, Rom.7.15.* neither doe they hate sinne to the full, extensiely. *David* hated Idolatry, but yet not to the full, when hee brought home the Arke of God from *Iearimoth* in the house of *Abiramadab*, and set it vp in the house of *Obed Edom*, 2.Sam.2.10. hee tooke away the *Philistines* golden Myce, and the Hemorrhoides, 1.Sam.6.4. but yet he set the Arke vpon a new cart which hee made him selfe (for the men of *Bethshemesh* had cut the *Philistines* cart, 1.Sam.6.14.) which he ought not to haue done; for the Arke shoulde bin carried vpon the Priests shoulders, *Numb.7.9.* and not vpon a cart: herein he followed the example of the *Philistines*, so *Iunius* expounds it.

Some of the good Kings of *Judah* tooke away the Idoles, *but yet the high places were not remoued,* 2.King.12.4. the reason of this is, because, *Idolstry*

Duplex perficie,
gradus et par-
tium.

Duplex edictum,
sig. zatum in-
tegrum, et se-
cundum ex. ob-
jectionem.

is worke of the flesh, Gal. 5.1.20. and we hate not the works of the flesh perfectly.

A collation
betwixt the
renewed and
old Adam.

Conseq.

A collation
betwixt the
second and
old Adam.

*Dux ex adum-
brationis, et
enmitie.*

The *hatred* of the regenerate is a perfect *hatred* in parts against sinne, although not in degrees. But the *hatred* of the wicked is but a faint *hatred*; against idolatry of this or that sort.

The *hatred* of the wicked is not a perfect *hatred* against idolatry; therefore they labour to reconcile true and false religion: such were these in *Corin. 6.*, who were both partakers of the cuppe of the Lord, and the cuppe of Diuels, *1. Cor. 11.* and these who haled betw. xt God and Baal, *1. King. 18.21.* So these who would agree vs and the Church of *Rome*, making no difference in the fundamental points of our religion: but, *what communion can there be betwixt light and darkenesse, 2. Cor. 6.14.*

There were some who studied to reconcile the *Stoicks* and *Peripateticks*; but *Cicerio* said, they cannot bee reconciled, *qua non agitur de finibus, sed de ipsa hereditate*; wee controvert not with the Church of *Rome* about land-maikes, but for the inheritance it selfe.

In Christ there was a two-fold *hatred*. First, the *hatred of abomination*. Secondly, the *hatred of enmitie*: the *hatred of abomination* was when Christ distasted the euill done against his father, himselfe, or his members; hating this sinne as contrary to his goodnessse, and as hurtfull to his members. The *hatred of enmitie* is when Christ willeth the punishment of the person because of the euill hee is defiled with: hee will haue a man to bee punished as a wicked man, but not as a man. As by the first sort

sort hee hated the sinne, so by the second he hated the sinner.

But the vnregenerate, sometimes doe hate the person, but not the sinne; *Indah* bad bring foorth his daughter in law *Thamar* and burne her, *Gen. 38.24.* when hee was as guiltie of the sinne it selfe: in this he was not regenerate.

Some againe conniue at the sinne, for the person, as *Eli*, who bore with the sinnes of his chilidren because he loued them so well, *1. Sam. 2.23.*

Some againe hate the person for the good found in them; as *od: michaiah*, *I hate him*, *1. King. 22.*

8. Some care not, if both the sinne and the person perish togither. *Cobrias* willed *Darius* to kill him and his enemy togither; *sed non probamus illud, pereat amicus cum inimico*, wee approoue not that, let a friend perish with a foe; but wee should saue the one, and kill the other, *Leuit. 19.17. Thou shalt not hate thy brother in thy heart, but reprooue him*; Wee should hate his sinne, but loue the person.

Hatred, Anger and Envy, differ: first, *anger* is particular, as wee are *angry* with *Peter* or *Iohn* for some offence they haue done vs; but *hatred* is gene-
rall against the sinne it selfe.

Secondly, *anger* may bee cured by processe of time, but *hatred* is incurable, for no time can cure it.

Thirdly, *anger* hath bounds; for if one bee *angry* at another, and see any calamite befall him, which exceedeth the limits of a common reuenge, he hath pitie vpon his enemy; but *hatred* is never satisfied.

*Differunt odium
ira, et inuidia.*

*Ira, et circa in-
dividua; odium
circus speciem.*

Againe, *hatred* differeth from *envy*; for *hatred* ariseth vpon the conceit of the wrong done to vs or ours, or generally to all mankind; where as *envy* hath for the obiect, the felicities or prosperities of other men.

Secondly, *hatred* is also in bruite beasts; but *envy* is onely found in man.

The remedies to cure sinfull hatred.

The remedies to cure this sinfull *hatred* are: first, consider that the man whom thou *hatest* most, may bee helpefull to thee againe. *Joseph* once most hated of his brethren, yet necessarie mooued them to loue him againe. So the Elders of *Gilead* who did hate *Iepheth* and expelled him out of his fathers house, *Judg. 11. 7.* but when the time of tribulation came, hee became their beloued head and Captaine.

Secondly, if wee would make good vse of our *hatred*, wee must emp'oy it against vice, and against these obiects, the loue and persuite whereof may pollute the heart, and blemish the image of God which shineth in our soules.

Thirdly, if wee would cure *hatred* wee must represent the miseries which doe commonly accompany the pursutes of *envy*, wee must set before our eyes the shipwracke of so many famous persons, that haue lost themselues vpon this shelife, and wee must represent to our selues the crosses, paines, and torments which this wretched passion doth cause.

CHAP.

C H A P. VIII.

Of Desire.

Desire, is a passion which we haue to attaine to a good thing which we enjoy not, that we imagine is fitting for vs.

Desire differeth from *loue* and *pleasure*; it differeth from *loue*, for *loue* is the first *passion* which we haue of any good thing, without respect whither it be present or absent: but *desire* is a passion for good that is absent; and *pleasure* is the contentment that we haue when we haue gotten a thing.

Man in his first estate, his *desires* were rightly set and moderate.

His *desires* were either of *spirituall things*, or *naturall things*. In *spirituall things*, his *desires* were speedily caried to the right obiect God: for as heauy things the neerer that they draw to the center, the more speedily they are caried to the same. So *Adams* *desires* being so neare God the center, they were speedily caried vnto him; and in *naturall things* his *desire* were few and moderate; for euen as the *children of God*, the neerer they draw to their end, they haue the fewer *desires* of worldly things: so, *Adam* being so neare that heauenly glory, few and moderate were his *desires* of worldly things.

The *desires* of Christ were alwayes subordinate to the will of God his father: but the *desires* of the

G g 2

rege-

Desiderium est
voluntarius ab
seculis, ut res que
bona existimatur
et deest, vel ex-
istat, vel posside-
atur.

Desire desideri-
um, alabore et
delectuione.

Prop.

Illust.

Duplex desideri-
um: spiritualis et
naturalis bona.

A collation
betwixt the
second and re-
newed Adam.

regenerate, they are many times not subordinate to the will of God.

Obiect. But it may bee saide that Christ's *desires* were not alwayes subordinate to the will of his father, when as hee *desired* the cuppe to passe, which his father willed him to drinke, *Math. 26.39.*

Answ. There is a three-fold *desire*: first, a *naturall desire*: secondly, a *reasonable desire*: thirdly, a *spirituall desire*: euery one of those by their order are subordinate to another, and there is no repugnancy amongst them.

A man takes Saint. *Anthony's* fire in his hand, a Chirurgian comes to cut it off; the *naturall desire* shrinkes and puls backe the hand, because nature seekes the preseruation of selfe: but the *reasonable desire* faith, rather then the *whole body* shall bee consumed, he will command the Chirurgian to cut off the hand; here is no repugnancy betwixt the *naturall* and *reasonable desire*, but a subordination. In Feauers, wee *desire* to drinke, and yet wee will not; and so in Apoplexies to sleepe, and yet wee will not.

This *will* of reason made *Scenola* to hold his hand in the fire vntill it burnt. A *Martyr* is caried to the stake to bee burnt, the *naturall desire* shrinks, seeking the preseruation of it selfe; but yet it submits it selfe, to the *spirituall desire*, which cometh on, and saith: rather then thou dishonour God, goe to the fire and bee burnt; this *spirituall desire* made *Cranmore* to hold his hand in the fire till it burnt.

In Christ there are three *desires* or *wils*; his *nine*

*Triplex est desi-
derium natura-
le, rationale, et
spirituale.*

*Voluntas ratio-
nus duplex est, ra-
tionum et ratio-
nis et rationis ut
naturae est.*

*In Christo tres
sunt voluntas
divina, ratio-
nalis, et natura-
lis.*

uine will ; his reasonable will, and his naturall will. There was no repugnancy amongst these wils, for his reasonable will, absolutely willed that, which his divine will willed ; and although his naturall will was different from his other two wils, declyning the euill of punishment, and seeking the preseruation of it selfe : yet there was no contrarietie here, for these which are contrary, must bee contrary *secundum idem, et circa idem*; according to the same obiect, and in the same respect : but, his naturall will, and his divine will, the one willing that the cup shou'd passe, and the other willing it shou'd not passe, were in diuers respects : for God willed Christ to die for the purging of the sinnes of men ; but Christ as man willed the cuppe to passe, seeking the preseruation of nature onely.

Christ's humaine will was conforme to the will of the Godhead, in the thing willed formally : that is, when hee beheld this cuppe, as the middle to purchase mans saluation ; but it was diuers from it, considering the cuppe materially in it selfe, as it was a bitter cuppe.

Example, when a Judge wils a thiefe to be hanged, and the wife of this thiefe wils him not to be hanged, for her owne priuate well ; here is no contrarietie betwixt the two wils. But if the wife of the thiefe, should will her husband to liue, as an enemy to the common-wealth, then her will should be contrary to the Judges will.

This naturall will in Christ hindred not his divine and reasonable will ; and it willed nothing but that, which these wils, willed it to will, for they

*Voluntates non
suerunt contra-
rie, licet volua
suerunt contraria.*

*Duplex est velle
formale, et mate-
riale.*

had the absolute commandement ouer it : neither was there any strife betwixt them , as betwixt the flesh and the spirit in the regenerate, *Gal.5.* but still a subordination.

This subordination of the wils in Christ , may bee illustrate by this comparison. Although the inferior spheres of the heauens , bee caried another course then the highest spheres are , yet notwithstanding they hinder not the course of the highest sphere, but all their motions are moderate and temperate, by the motion of the highest sphere. So although this *naturall will* in Christ seemed to goe a diuers course , from his *reasonable* and *divine will* ; yet it was moderate by his *superior wils*, and did nothing, but that which his *superior wils* willed it to *will*, *Elai.53.* *hee offered himselfe because he would*, *Ioh.10.* *I lay downe my life* ; so that evry will kept that which was proper to it selfe. *Voluntas divina, iustitiam; voluntas rationis, obedientiam; voluntas, carnis naturam volebat* : that is, his *divine will*, willed *justice*; his *reasonable will*, willed *obedience*; and the *will of his flesh*, willed the *preseruation of his nature*.

Quest. How saith *Luk.22.44.* that, *he being in his agonie hee prayed a long space that the cuppe might passe* , then it might seeme , that there was a contrarietie betwixt his wils ?

Answ. This strife was not properly betwixt his *two willes* , but betwixt his *naturall will* and *death*, which nature shunned as contrary to it: this fight we see in children and in brute beasts; in children who haue not the *act of reason* ; this is no other

Nulla erat contrarietas inter voluntates carnis, sed inter voluntates et mortem.

ther thing then the feare of eminent euill.

Christ *desir'd* this cuppe to passe. There is a double desire or willing in the *will*; either an *absolute will*, or a *conditionall will*: *absolute*, as when I will a thing without any condition, as happiness. *Conditionall*, when I will it with a condition: as, a man would not give his purse to the robbers, if hee could escape death, hee wils this conditionally onely to escape the danger. So our Lord willed not *absolutely* to drinke this cuppe, but seeing that God his father had determinate this way, that mans salvation should bee purchased, Christ would drinke this cuppe.

In Christ's *desires* there was no reluctance, but subordination; but in the regenerate, their desires are with some reluctance, and they are not fully subordinate. When Christ said to Peter, *they shall carry thee whither thou wouldest not*, *Ioh. 22. 18.* meaning, what death hee should die; there was some sinfull reluctance here, betwixt Peters *spirituall desire*, and his *naturall desire*; although hee gaue his life in the end for the truth.

But the *wils* of the vnregenerate, are no wayes subordinate to the will of God. When Christ saith, *let this cuppe passe, yet not my will be done but thine*, *Luk. 22. 42.* here is not a *correction* of Christ's desire, but onely an *explication* of it. But when Peter gaue his life for the truth, there needed a *correction* of his *desire*, because there was some vnwillingnesse in him.

But the wicked their *desires* haue neede of *subjection* to the will of God.

Duplex voluntatis, et voluntatis conditionalis.

A collation betwixt the second, renew'd, and old Adam.

Voluntas indi- get, explicatione, et subdictione.

Conseq. 1.

Christ's naturall will sought the preseruation of it selfe, which his *divine will* would not ; hence it followeth, that a man may *naturally will* that without sinne, which his *spirituall will* wils not.

Conseq. 2.

Wee should learne by Christ's example to subiect our wils to the *will of God*, and to seeke the things of this life, but with condition.

Conseq. 3.

If Christ submitted his *naturall will* to the *will* of the Father which was not sinfull, much more must wee learne to submit our *sinfull desires* to his *will*.

A collation
betwixt the
renewed and
old Adam.

The *desires* of the *regenerate* are moderate, the *desires* of the *unregenerate* are immoderate. Agur prayeth, *Prov. 30.* *Da mihi lechem chukki, panem dimensi mei*: as the *Israelits* had their *Manna* measured out to them in a *gomer*, *Exod. 16.* so Agur desires that God would give him the measure that is fit for him. They are content with that *measure*, *Luk. 12.42.* which signifyeth a mans stint: where hee alludeth to the care of *gouvernours* of families, or *stewards*, who doe allow to every one in the house their portions, *see James 2.15.* they having *meate and cloth they are content*. *1. Tim 6.8.* nature taught some men to bee content with little, grace can teach them to be content with lesse.

The Prophet *Esaia* in his fourteenth chapter and fourth verse, noting the insatiable desire which men haue to riches, calls *Babel, gold-thirsty Babel*: and *habacuk. 2.6.* *faith, Woe be to you who losse your selfe with thicke clay*; meaning gold and riches. The *desires* of *beasts* are finit, but the *desires* of *vnregenerate men* are infinite when they come

to the measure what will suffice them.

The Philosopher saith, the cause of this, is to lise, but not to lise well; the beasts when they are satisfied for the present, content themselves, neither seeke they any more: the Lyon when he hath killed the Bull, satisfieth his hunger, but hides not vp the rest in the ground: *neither doe the fowles, lay eþany thingz, Mat. 6.26.* onely creeping things and moþ imperfect liu vp: as, the Pitflore hordes esp in winter against the Winter, *Prov. 6.* but man is not satiate for hoarding and treasuring vp for the time to come, his desires are so infinite.

The ancient Philosophers compared the **firſt matter**, to an infamous Strumpet, who is never glutted with present p'eaſure, but still doth meditate upon new imbracings, for it still desireth new formes. But wee haue more reason to compare our desires which are insatiable to this Strumpet.

Ques. Whither are mans desires infinite or not?

Anſv. They are not actually infinite, because nature tends alwayes to ſome finite thing, for no man desireth infinite meate: yet his desires are infinite by ſucceſſion, because theſe bodily things which we desire are not permanent, *Nam percutunt uno desiderio ſuccedit alterum,* one desire being gone, another comes in place of it; **Christ ſaith, Job. 4.** *He who drinkes of this water ſhall never thirſt, againe;* So hee that hath that true desire after righteousneſſe ſhall be ſatisfied: but he that thirſts after the things of this life, ſhall be in a continual thirſt, like the Horse-leech which hath two

daughters, crying continually, 'gine, gine, prou.
30.15.

The remedies to cure these sinfull desires.

That we may cure these sinfull *desires*. First, we must take heede that these *desires* of ours, bee not suffered to gather strength, but wee must choake them in the very beginning, and dash the heads of the *yong* ones against the wall, *Psal.137.* crush this *Cocatrice* egge in the beginning, lest it come to a *Serpent*, *Esa.30.6.* *In confusibus est arcendus hostis*, the enemy is to be beaten backe while hee is in the borders.

Secondly, wee must thinke often how neere we are to death, and this will restraine our *couetous* *desires*, *Parum via, et multum viatici*, to haue a short way and much prouision is a foolish thing.

Thirdly, to remedy our *couetous* *desires* wee should marke, that there is no passion so much to be detasted as it, because this monstrous passion draweth no contentment from that which it gathereth togither. Wee abhorre more the *Cantharides*, then Lyons, Tigers, or Beares; for they kill men and reape no fruite of their death, whereas the sauage beasts when they kill any, feede themselfes and satisfie their hunger; so these *couetous* *desires* when they haue scraped much togither they make no vse of that which they haue gathered.

*Of the passion of abomination contrary
to desire.*

Abomination is a passion which is opposite to desire,

desire, for it is the *face* which makes vs to abhorre or flee that which wee most distast, this was in Christ himselfe; *Luk.10.* that which is in high request with men, is in *abomination* before God: *abomination* and *hatred* both abhorres euill, but *abomination* doth shunne euill in a higher degree then *hatred*, and hath a greater detestation of it. *Hatred* respects the euill present; *abomination* the euill to come.

C H A P. IX.

Of Pleasure or Delight.

PLeasure, is a passion arysing from the sweetnesse of the obiect which wee enjoy. As the fabricke of the heathen makes the motion vpon the two poles of the world; which are as the two points where it begins and ends. So all the passions of our soule depend vpon pleasure and paine, which arise from the contentment or distast, which we receiue from the obiects.

As desire lookes to the thing to come, and loue
to the thing present: so pleasure lookes to the *delight* in enjoying the thing.

God was the center of man's delight in the creation.

Some thing is in the *center*, *primo et per se*; as the earth by it selfe, and there it rests immoouable. Secondly, the mettals in the earth are in the *center*, immoouable, but not *primo*, for there they are there

Hh 2 by

Prop.

100/t.

Aliquid est in
centro, 1. *perfectum*
immobiliter,
2. *immobiliter*
s. d. *non per se*,

3. mobiliter est
in cen. ro. 4 quod
modo modo est
in centro.

A collation
between the
second inno-
cent glorified,
and old A-
dam.

by the earth whereof they proceed. Thirdly, a stone aboue the earth is in the *center*, but rests not there immoouably. Fourthly, some things are not in the *center*, as when yron is drawne vp by the loadstone; so when a man rests in a shipp hee is not in the *center*.

To make the application: Iesus Christ the *second Adam* is in the *center* (God) *primo et per se*, first *and by himselfe*, and rests there immoouably, therfore his delights must be the greatest. The Angels and the *glorified Spirits* are in the *center*, and rest there immoouably, but they are not there, *primo et per se*; therefore their delight is not so great as Christ's. Man in his creation was in the *center*, but he was there mutably, therefore his delight was not so great as the delight of the *glorified Spirits*.

But man vnregenerate rests not at all in the *center*, hee is like the yron drawne vp by loadstone which is not in the *center*; or like a man who rests in a shipp: therefore his delight must bee most miserab'e. The soules of the wicked are said to be, *in a fling*, *1. Sam. 25.21. the soules of my Lords enemies shall be in a fling*: wee see in what a violent motion a stone is when it is put in a fling, it is not then in the proper *center*: so the soule when it is turned from God, it neuer rests because it is out of the *center*. But when it returnes to the *center*, then it rests and takes *true delight*, therefore *David prayeth, Psalm. 43. returne my soule to thy rest*: come from thy pleasures and rest on God.

Therefore the rich man in the Gospell, *Luk. 12. 18.* when hee had his barnes full, and then faile,

Conseq.

for

soule take thy rest, he put his soule out of the center, from true ioy.

The *moralists* marke three sorts of *pleasure*; the first is called *pure ioy*; the second *not pure ioy*; the third *impure ioy*: it is said, Luk. 10. 21, that *Christ* *rejoyced in his Spirit*; this was *pure* and most excellent *joy* in *Christ's* *understanding*, and it had no *griefe* as contrary to it, beholding that comfortable obiect, *God*. Secondly, this *pure ioy* it bred in his *understanding*, it came into his *will*, and here the *joy* was *mixed*, being partly *pure*, and partly *not pure*; *pure* when it willed the *saluation of man*, partly *not pure* but *mixed* with *griefe*, when it willed the *saluation of man*, by *drinking* of that *bitter cuppe*. But descending from his *understanding* and *will* to the *sensuall* part, it was there *non pura*, because in his *sensuall* part he had no *comfort*: but it was *neuer impura*, neither in his *will* nor *sensuall* part: but now when hee is in *glory*, as his *joy* is *pure* in his *understanding*, so it is altogether *pure* in his *will* and *inferior faculties*.

In corrupt man his *joy* begins not in his *spirit*, but onely in his *brutish* and *sensitiv* part, and so ascending vp to his *will* and *understanding*, makes it *impure ioy* altogether.

Quest. It may be asked, how could *Christ* haue the full measure of *joy* at the same time, and the full measure of *sadnesse*; seeing two contraries cannot be in the same subiect at once, *in intensis gradibus*, in the highest degree?

Answe. *Good* and *euill* are two contraries, so that how much the *love of goodness* increaseth, so much

A collation
betwixt the
second and
old Adam.

Triplex delict.
tria, pura, non pura,
et impura.

Placib' de fuit
no lato.

Leffier, ac, Jan-
mo anno.

the detestation and hatred of euill decreaseth ; but sadnessse and delight are not contraries, but diuers, because they are exercised about diuers obiects ; as sweetnesse and bitternesse , are not contrary but diuers ; sadnessse ariseth not from *joy* but from *loue*, and it lockes to another obiect then *joy* doth : but *good* and *euill* which are contraries, looke both to one obiect ; for if I loue a thing, I distaste all things contrary to it ; but when I am sad for a thing, I am not *joyfull* for the contrary, but I loue it ; so that the contrarietie ariseth here in respect of *good* and *euill*, and not in respect of *joy* and *sadnessse*. So that these might be both in Christ together.

Secondly, it is answered, *joy* was in Christ in the highest degree , in his *understanding* and *will*, as beholding the diuine essence immediatly ; *sadnessse* was in Christ in the highest degree, as carying the punishment of our sinnes vpon him: these two passions here were set vpon diuers obiects : and therefore Christ might haue had the full measure of *joy* and *sadnessse* at the same time.

True *joy* or *delight* is onely in the *understanding*.

There are two sorts of delights, one in the sense or brutish, these are called *voluptates, pleasures*; the other are called *spirituall delights*, onely in the *understanding*, and these are the most perfect delights.

Ques. Whither doth mans chiefe happiness consist in these *delights* or not ?

Answ. These delights which are not perfect cannot be a mans *chiefe happiness*, but accompany his

Prop.

Illust.

Duplex delectatio, sensuall et spirituall.

his *happines*. For there are two conditions required in *chiefe happinesse*. First, that it bee not ordained for another end. Secondly, that it haue sufficient goodnesse of it selfe.

The first condition is not found in this *perfect delight*, because it is ordained for another end: that is, for *true happinesse* whom it accompanies: so likewise it is defective in the second condition, for it hath not sufficient goodnesse of it selfe, but from *true happinesse*: therefore mans *chiefe felicitie* cannot consist in it.

True happinesse is not in the *delights* of the *senses*, therefore the *Epicures*, *Chiliasts*, *Turkes* and *Iewes*, who place their *chiefe felicitie* in worldly pleasures erred: *Salomon*, *Eccles.5.* when hee seemeth to place our *happinesse* in these, he speaketh in the person of the *Epicurean*.

Our *chiefe happinesse* consists not in *pleasure*, therefore the *pleasure* of the *understanding*, if it be not from the *Spirit of God*, and abstract from the *senses* must not be the highest pitch of our *felicitie*, which requires a *spirituall delight*, and *joy* in the *holy Ghost*.

The *first Adam*, his *delight* was in his *understanding*, but yet hee placed not his *chiefe felicitie* in it, for it was onely a companion of his *felicitie*; and so it is in the *regenerate Adam*: but the *old Adam* his *chiefe delight* is in his *sense*, and therein he placeth his *true happinesse*. The *delight* of the *regenerate* is in *operation*, and his *delight* is to doe the *will of God*: but the *delights* of *vnregenerate men* and *beasts* are their *last end*, and all that they doe is for *delight*.

There

Due conditiones
ad summum be-
num requiriun-
tur, 1. ut non sit
propter aliud,
2. ut habeat suf-
ficiensum in se.

Conseq. 1.

Conseq. 2.

A collation
betwixt the
innocent, re-
newed, and
old Adams.

Duplex ordo in-
ser operationes
et delectationes
brutorum, 1. re-
spectu Dei, 2. re-
spectu sensu-
lum.

There is a two-fold order, betwixt the *operation* and *delectation* in beasts. First, in respect of God the author of nature. Secondly, in respect of the sensitiv appetite. If wee respect God the creator of them; God ioyned these *delights*, with the *operations*, as wee put sawces to relish meats; but hee did not appoint these *operations* for *pleasure*. If we respect the *desires* and *delights* in beasts themselves who know no other good but the *sensuall* good, then all which they doe is for *delight*; so the unregenerate follow not God their creator and his first institution to make delight serue to their cheare felicitie: but all that they doe, they make it serue for their pleasure and *delight*.

Object. But seeing beasts follow the instinct of nature, how comes it to passe that they keepe a contrary course to Gods institution who appointed *delight* for *operation*, and not to make delight their last end?

Answe. God in the creation had a double *intention* or *purpose*; his *principal*, and *secondary purpose*; his *principal* purpose was, *vt indiuidua et species propagentur et conseruentur*; that particu'lar things might be propagate, and their kinds preserued; and for this he appointed *delight* to serue for their *operations*, as hunger to give appetite to meate.

His *secondary purpose* was (respecting the beasts) by putting a naturall inclination in them to doe, that they might attaine *pleasure*.

Example, when the law is made, which proposeth rewards for *well-doing*, the law in the first intention proposeth, that men should giue themselves

Duplex intentio
fuit Dei in crea-
tione, primum
et secundum.

to *wel-doing*, and ordaines rewards onely for that; but in the second place as accessory, it intends, that he which is stirred vp by rewards should seeke his reward for *wel-doing*: in the first hee lookes to *wel-doing*, and thento the reward; in the second being stirred vp by the reward hee is encouraged to doe well.

So God in his first consideration lookes first to their doing, as the *chiefest* end, and then to *delight* as subordinate to it; the second consideration here is non contrary to the first. But God ordained not man in his first creation to make *pleasure* his last end, as hee did in beasts, or his first end, as the wicked; but now the *Epicure* saith, *Let vs eat, let vs drinke, for the morrow we shall die.*, *Esa. 22. 13.*
1. Cor 15. 32.

Spirituall delights, are more pleasant then *sensuall delights*.

There is a neerer coniunction betwixt the soule and its delight, then is betwixt the sense and the sensitivie obiect.

For first, the vnderstanding teacheth not onely to the accidents of things, bnt pearcheth inwardly to the essence and substances themselves; the senses see onely the accidents of things, and therefore cannot bring in so great delight.

Secondly a man takes pleasure in the knowledge which he hath conceiued in his vnderstanding of a thing, although it bee most vnplesant to his sense. A Painter de ights to conceiue a Blacke-more in his minde and to paint him rightly, and yet hee hath not so great a *delight* to looke vpon him. So a *Car-*

Prop.

Illust.
delectationes, intellectuales et sensuales, quinque modis differunt.

1.

2.

uer delights to fashion a Monster although hee delight not to looke vpon him. So a poet delights to describe a flea or agnate , although hee delight not to feele them: all these proue that the intellectuall delights are farre to be preferred to the sensuall.

3. Thirdly, the delights of intellectuall things are more permanent, and therefore breed a greater delight in man then the sensitiu whose obiects are euaniishing.

4. Fourthly , because corporall delights are in the sensitiu part, they have neede to bee ruled by reason: but the intellectuall things are in reason it selfe, which is the rule ; and therefore more moderate; and consequently breed the greatest delight; as that Musicke which breeds the greatest harmony delights most.

5. Lastly, sensuall delights may exceed measure, but the intellectuall delights cannot exceed measure.

A collation
betwixt the
second innocent,
glorified,
and old A-
dam.

In the first Adam the delights of his soule redounded to his body, neither tooke they away the naturall operations of it ; for hee did eate , drinke, and sleepe. In the glorified Adam the ioy of the soule shall so redound to the body, that some thinke he shall haue no vse of the baser senses, but onely of his noble senses, seeing and hearing. But in the old Adam there redounds no glory from the soule to the body, for he is altogether sensuall.

The remedies to cure these sinfull delights.

That we may cure these sinfull delights. First, we must consider , how hurtfull these pleasures are to the word of God , for they choake it as well as the thorny

horny cares, doe, Luk.8. these who are louers of pleasure are in greatest danger.

Secondly, that wee bee not taken vp with pleasures, let vs remember that which *Valerius Maximus* bringeth out of the Philosopher, saying, that it was a most profitable precept of the Philosopher, that we shoulde looke vpon pleasures going away, wearied, deformed, & full of repentance: we shoulde looke vpon the sting and taile of these *Marmades*, and not vpon their beautifull faces: therefore the Apostle setteth before vs, *The shape of this world passing away*, *2.Corin.* Looke not vpon them as they are coming, but as they are going, *Putiphares wife, Gen.39.* and *Amnon, 2.Sam.39.* beheld them as they were comming, with sweetnesse and solace; but *Joseph* and *Thamar* beheld them as they were departing with shame, griefe, and remorse.

Thirdly, *Augustine* when hee speaketh of the Philosophers who placed their chiefe happiness in pleasure, saith, that the rest of the Philosophers v. sed to refute them, by a picture, in which pleasure sat as a Lady in her throne, and commanded every virtue to doe somewhat for her, and to quite somthing for her: so that by this sight it might appeare to them, how absurde a thing it was for them to place felicitie in pleasure.

Fourthly, we should chace from vs the obiects of pleasures, least they bee the cause of our ruine, and in this case we must follow the old wise men of *Troy*, who counselled *Priane* to send backe *Helena* to the *Grecians*, and not to suffer himselfe to be any longer abused with the charmes of her great beau-

Lib.7 cap 7.

3.
Lib.5 de civit.
3. Dei cap 20.

4.

tie, for that keeping her within their citie was to entertaine the siege of a fatall and dangerous warre, and to nourish a fire which would consume them to ashes. So wee must chace away these alluring pleasures which will bring destruction to vs.

They shew that *pleasure* and *senſuall delights*, are the greatest enemies to the soule, by this *Apologie: Psyche* the daughter of *God* and *Natura*, had two sisters elder then her ſelſe, who were married before her; the eldest complained that ſhee was kept close vp in prison, and neuer had liberty to goe abroad; the ſecond was also married, but theſe had more libertie then her eldest ſister, for theſe might goe abroad, but both of them enuyed their yongeſt ſister *Psyche*, (being moſt beaſtfull) that theſe was married to one of the gods aboue, therefore they both conſpired to draw her away from the loue of her husband, ſhowing her what pleasures and con‐tentments, theſe might haue here below, if theſe would leauē him: ſo theſe followed their direſtion and per‐ſuasion; but at laſt theſe fell in repen‐tance, and re‐ſoluēd to turne to her firſt loue againe.

The application of the apologie is this, that the soule hath firſt the *vegetative facultie*, which is the eldest ſister, who is ſhut vp within the body as a prison, that theſe cannot goe abroad; then theſe hath the *ſenſitive facultie*, the ſecond ſister which heares, and ſees, and hath the intelligence abroad; both theſe enuy the yongeſt ſister the *underſtanding fa‐culty*: therefore by *delights* and *ſinfull pleasures*, they labour to draw their younger ſister from the contemplation of *God*, to whom theſe was mar‐

Apud Apuleium

4. *Bodini theatrum
naturae.*

married, vntill the soule by repentance returne vnto God againe.

C H A P. X.

Of sadnesse and griefe.

Sadnesse is a passion of the soule which ariseth from a discontentment that we haue receiued from the obiects, contrary to her inclination.

Sadnesse differeth from dolour or griefe, for sadness is properly in the understanding, and that is called *beauitacie*; but griefe is onely in the sensitive part, and it is common to men and beasts. Secondly, sadness is of things past, present, and to come, because it followeth the understanding that comprehendeth all these times; but griefe is onely of things present.

The first Adam before his fall had no sadness; because as yet hee had not sinned: but the second Adam Iesus Christ, taking the punishment of our sinnes vpon him, had great sadness, carrying the burthen of the sinnes of all the elect, both past, present, and to come.

There was a double sadness in Christ: the first, was of *passion*, the second, of *compassion*, hee was much grieved for the paines he sustained himselfe, then *dolour*; but much more for that which he had in *compassion* for vs, for then *condolour*. We in the state of corruption are more grieved for that which

A collation
betwixt the
innocent, and
second Adam.

Duplex tristitia
in Christo; passio-
nis, et compa-
sonis.

wee suffer our felues, then we can be grieved for any other: but Christ was more grieved for vs, that we were separate from God.

Againe, they marke, that Christ *compatitur nobis*, he had pitie vpō vs, either by way of *charity*, as when he saw the people hungry in the wildernes, he had compassion vpon them. So when he wept for *Ierusalem*, *Math. 23*. By way of *obligation*, when hee was bound by *obligation* to satisfie for vs vpon the croffe.

Ob. Sadnesse is of these things which befal vs against our will, but nothing befell to Christ against his will, therefore sadnesse was not in Christ?

Ans. A man may be *sad* for these things, which are *not* absolutely against his will, but in sothe respect: as the cuppe which Christ dranke, if we will respect Gods glory and mans saluation, he dranke it willingly; but respecting the cuppe it selfe, it was against his will, because of the paine.

Some *sadnesse* ariseth, *præter rationis imperium*, besides the command of reason; as these first motions which vpon a sudden do surprise men. Secondly, there is a *sadnesse*, *contra iudicium rationis*, against the judgement of reason, which subdueth reason for a while, and this may bee also in the children of God. Thirdly, there is a *sadnesse*, *secundum imperium rationis*, according to the command of reason, for his reason commands him to be *sad*: in the two first senses, Christ was not *sad*, but hee was *sad* in the third sense.

Bonaventere, interpreting these words of *Seneca*, *tristitia turbans non est in sapiente*, expounds it well;

*Christus compatis-
titur nobis, yani-
one, charitatis et
rationis iustitia.*

*Duplex tristitia,
absolute, et re-
spectu quodam.*

A collation
bewixt the
second and
renewed A-
dam.

*Tristitia exsur-
git præter, con-
tra, vel secundi
rationis imperi-
um.*

well; tristitia perturbans non est in sapientia: although sadness trouble a wise man, yet it perturbeth him not, for a man not to bee sad when he ought to bee sad, ob durioris et non passionis, it is hardness of heart and not wisedome; rejoyce with those that rejoyce and weep with those that weep; *Rozm 1:21*. Christ himselfe had this passion: and although hee was troubled with this passion, yet hee was not perturbed with it.

Ques. When Christ saith, *Mach. 26:38*. *My soule is heavy vnto the death; whether was this sadness in the superior facultie of the soule or in the inferior?*

Ansiv. If we take the *superior faculties* of the soule *largely*, then this sadness was as well in the *superior as inferior faculties* of the soule: but if wee take them *strictly*, then this sadness was not in the *superior faculties*.

The *superior faculties* of the soule are taken *largely*, both in the *understanding* and the *will*, when they looke not onely to God immediately, but also to the meanes which lead to eternitie; as to the sufferings, paines and griefe, which it is to vndergoe before it come hither; they are taken *strictly*, looking onely to eternall things as eternall; and respecting onely God himselfe. When Christes soule beheld immediately God and mans salvation, then it was not *sad*; but when hee beheld the meanes leading vnto this salvation, here arose the *sadnes*.

They cleare the matter further by this comparison. A man that is leprosous, the Doctor prescribes him to drinke some poyon for his health, now in his

*Duplex facultas
animae, superior,
et inferior.*

*Facultates super-
iores, suman-
tur vel stricte,
vel large.*

his vnderstanding hee conceiueth what a good shaming this healeth is, and in that hee reioyeth; there is no sadnesse in the vnderstanding here, taking the vnderstanding *strictly*; so hee wils his health, taking the will *strictly*, and there is no sadnesse in it neither: but when hee wils his health by this physicke, and remembres that hee muste drinke this poysone, here comes in the *sadnesse*.

Conseq.

There was griefe and *sadnesse* in Christes soule, both in the *superior* and *inferior* *faculties*; therefore these who hold that Christ suffered onely in his soule by *sympathy*, from the paines which arose from his body, and not immediately in his soule, extenuate mightely our Lords sufferings: for the soule of Christ was immediately the obiect of the wrath of God, and therefore the Prophet *Esay*, Chap. 55.9. calleth them *his deaths*, because hee suffered the *first death*, and the equiualent of the *second death* for vs.

The dignitie of Christes person, 1. made him acceptable in the sight of God, 2. it made his sufferings to bee meritorious, 3. his sufferings were meritorious for compensation in circumstances, but not in substance: therefore death it selfe could not be remitted to him, neither *griefe*, *horror*, nor *sadnesse*, in the first two respects. But because some things were vnbeseeming the person of Christ (as the tormentis of hell;) the compensation of this was supplied by the worthinesse of the person; yet hee suffered the equiualent of it, in paine and smart, and this bred his *sorrow*.

Example, a man is owing a summe of money to his

his neighbour, either hee payes him backe againe in the same kind, as gold for gold, or by the equiuale[n]t, as siluer for gold, and this is sufficient to discharge the summe. So Christ payed the equiuale[n]t of the paines of he[n]t to God his Father.

If a man be owing his neighbour such a summe, either hee must pay it, or goe to prison; to goe to the prison is not a part of the summe, for if he pay it before hee goe to prison, he hath satisfied the debt. So Christ suffering these paines f[r] vs, although he descended not really into hell to suffer, yet he payed the debt, and for this his sou[e] was heauy even vnto the death, *Math. 26. 38*.

The *fadnesse* of the regenerate is a *sadnesse* that hath respect to God, which bringeth saluation, but the *sorrow* of the worldlings brings death to them, *2. Cor. 7. 10. the fadnes which is toward God brings repentance to saluation, which is not to bee repented of: but the fadnesse of the world brings death.*

A collation
betwix the
renewed and
old Adam.

Quest. Can godly sorrow make a man sad, seeing God is the most comfortable obiect?

Answ. The beholding of God in himselfe can bring no *fadnesse* to a man, for hee is a most comfortable obiect; but the beholding of sinne which hindreth vs from the cleare sight of that obiect which is most comfortable, it is that which breeds the *sorrow* in the regenerate.

The remedies to cure fadnesse.

To cure this passion of *fadnesse*: first, wee must consider that it is sometimes set vpon the wrong

K k obiect;

Dsp'cehctiun
Dg't la vcr'sh,
et fsl'v'.

obieet : sometimes it is immoderately set vpon the right obieet. When it is set vpon the wrong obieet, it must be turned to the right obieet. Wee are not to comfort a man so long as the passion is set vpon a wrong obieet, but wee must doe as the sy- liers doe , who when they are in a wrong course, turne the ship another way.

Secondly, when the passion is set vpon the right object, if the passion bee in defect, then the passion must bee more sharpened, as the sayles are to bee hoysed vp when it is too calme; but if the passion bee too vehement, then it must bee moderate; for if the wind bee too great, then the sayles must bee pulled downe a litle.

2.

Secondly, reason must sharply censure this passion, and chide it, and say with *David*, *Psalms. 32.*
Why art thou cast downe my soule ; for if reason speake but gently to this fallen passion, it will bee more fallen ; as *Eli's* insolent sonnes after the milde reproofe of their father were more insolent. *1. Sam. 2. 25.*

The Lewes tooke a wrong course to nourish
this passion of sadness and to give way to it: first
they hyred *mourning women*, Amos. 5. 16. these
were called *prestice* and *sittines*, *quia apud fratres*
idest, sepulchra conditos canere solebant: secondly,
they vsed in their burials, when those of older
age were buried, to sound the dead sound
with a Trumpet, or with a Cornet: and this the
Poet approoueth when hee saith;

*Cum signum luctus cornu grave mugit a-
dunc.* That is,

*On cornet pipes they play the murnefull sound,
When corpse of aged men are layd in ground.*

But when their little children died, they vſed to play vpon a whiſtle or ſome ſmall pipe, which *Ce-
lius Rodigin*. makes maniſt thus ;

*Tibia : cui teneros ſuetum deducere manes,
Lege Phrygum mæſta.* That is,

*Whose wſe it was with muſickē to conuey,
The tender ſoules the Phrygian mournfull way.*

When *Iairus* his little daughter was dead, *Math.* 9.23. Christ thrust out the minſtreſ who played at her death. When they hired mourning women and minſtreſ to nourith this paſſion, they did as if a mother iſhould hire a bawde to proſtitute her daughter.

When thou art in thy *griefe*, behold the ioyes reſerued for vs in heauen, this will ſetle thy *griefe*, the *Theſſalonians* mourned immoderately for the dead like heathen, 1. *Theſſ.* 4.13. because they remembred not that gloriouſ reſurrecſtion.

Remember Chrifts paſſion, the prophet *Eſay* ſaith, that it was, *with his ſtripes that we are healed*, *Eſai. 53. 5.* the firſt ſtripe that Chr. ſt. gote in his paſſion was thſ ſadnes, and bee began to bee ſrowfull, *Math. 26. 38.* *My ſoule is heavy to the death*, and

this breeds ioy to vs; remember also that Christ was annoyncted with the oyle of gladnesse aboue his fellowes to make vs glad, *Ps.4.45.*

5.

Goe to the Preacher to whom the Lord hath giuen the tongue of the learned, *Esat.50.4.* that bee may speake a word in due season to the weary heart; the Preacher must not comfort for worldly sorrow, but rather make them for this more sorrowfull: so when he seeth the sinner cast downe, he must then remit of his severitie, and then begin to comfort him. It was the fault of the Church of *Corinth.*, *1.Cor.5.* when they saw the incestuous *Corinthian* too much humbled for his fault, and like to be swallowed vp with griefe, that they would remit nothing of the strictnesse of their censures; so the Primitive Church was too strict in their censure, continuing the penitents too long vnder them, which brought in Satisfaction afterward in the Church.

6.

Let vs vs the remedy of the Sacraments: the Jewes vsed to giue these who were caried to execution wine, applying that p'ace, *Prou.30.* to this purpose, *giue wine to him that is of a sad heart*; when we see our selues as it were caried to execution, then a draught of this precious wine of Christs blood will refresh vs, and make vs looke chearefull againe.

CHAP. XI.

Of the passions in the irascible part of the soule.

Of the passion of Hope.



Here be five passions in the Irascible appetite; hope, despaire, feare, boldnesse, and anger.

Hope, is a passion of the soule, that we have of the impression of future good which presents it selfe to our imagination, as difficult to obtaine, whereby we endeanour to pursue it, conceiuing that we are able to attaine vnto it, and in the end to get the possession.

Hope differeth from desire, which extends it selfe to all kinde of good, without any apprehension of difficultie; and therefore desire belongeth to the concupiscent appetite; wheras hope is subiect to the Irascible, and respecteth the future good gotten with difficultie. for no man did euer hope for things which he holdeth impossible to attaine vnto.

Hope is considered here as a naturall vertue in the first *Adam*, and not as a theologicall or supernaturall vertue, as it is in vs now, and it is placed in the soule, *ut operationē expeditā reddas*; that it may further man in his operation, *1 Cor. 9. 10. bee that plougheth, plougheth in hope; & he that thresheth, should be partaker of his hope.*

The first *Adam* had hope to inioy the life to come, and to be translated to a better estate, if he

Kk

conti-

A collation betwixt the innocent and glorified *Adam*.

Secunda secunda
q. 13. art 3.

continued in obedience; this hope was naturall to him, and he hoped without difficultie to obtaine the thing hoped for; for as *Thomas* sheweth well, this difficultie or hardnesse to obtaine the thing hoped for, is not alwaies necessarily required in him that hopes; *nam spes etiam versatur circa bonum facile*; hope may be exercised about that which is easie to obtaine; but the true reason wherefore hope is said to be of things hardly obtained is this, because he that *hopeth*, hath one aboue him, who is more powerfull then he is, who may performe that which he hopeth for: & herein stands the reason of this why it is said *hardly to be obtained*, because we hope, that that must be performed by another, though it be not hard to be obtaind in it self. So the first *Adam*, hoped that God should perform that which he hoped for without any difficultie. It is true, our hope now is with great difficultie, and many wraftlings, therefore it is compared to an anchor which holds the shippe in a storme, *Heb. 9. 16.*

Paulus in syn-
tagmata.

The hope in the glorified, although it be euacuate in the life to come touching the substance of our blessednesse, yet touching the adjuncts of this glory, they say we may haue *faith* and *hope* still: as the soules glorified believe the second conming of Christ, and they *hope* for the rising of the body, and the perfection of the Church. But when it is obiect, how can *hope* and *vision* stand together, for *faith* and *hope* are of things not seene, *Heb. 11.* They answer, That they cannot stand together touching one obiect, and in the same respect,

spect; for they cease in the life to come, when the soule beholds God the most *absolute obiect*, but yet in respect of *secondary obiects*, and things yet not accomplished, which the Saints belieue shall be accomplished; relying vpon the authoritie of him who hath promised, not seeing them yet by sight as they doe God him selfe: in this respect they say, that *faith* and *hope* are not yet altogether abolished in the heauens.

The *hope* of the vnregenerate, is but *somnium vigilantium*, a waking mans dreame: for as dreams in the night fill vs with illusions, and vain formes, which abuse vs and make vs imagine that wee are rich in our extreameſt pouertie and greatest misery: So *hope* abusing the imagination of the vnregenerate, fild their souls with vaine contentments.

CHAP. XII.
Of Despaire.

Despaire is contrary to *hope*. There are two kindes of oppositions in the passions of the soule; the first is found amongſt these, that haue contrary things for their obiects, and that is onely amongſt the passions of the *concupisſible part*, as betwixt *love* & *hatred*, whereof the one regards the *good*, and the other the *euill*, which are two contraries and can neuer bee in one ſubiect together, at one time in the ſame respect. The ſecond opposition is obſerved, betwixt these that regard the ſame obiect,

Duplex obiectum
glorificatorum,
absolutum
et ſecundarium.

but with diuers considerations, and that is found amongst the *irascible passions*, whereof the one seekes the good of the obiect, and the other flees it, by reason of the difficultie which doth inuiron it. *Example, courage, and feare* doe both regard an imminent danger, which presents it selfe to the imagination: but *courage* looks vpon it to encounter with it and vanquish it. *Feare* regards it to auoide it, and flee from it; and so *despaire* is contrary to *hope* after this manner: for the obiect of *hope* (which is a good, difficult to be obtaind) draws vs vpon the one side; so farre as wee imagine a power to obtaine: but *despaire* doth reiect it on the other side, when we apprehend that by no means wee can inioy it, then wee giue over and *despaire*. This passion of *despaire* was neither in the first, nor second *Adam*.

Obiect. All paines of the damned ought to be suffered by Christ, but *despaire* is a paine of the damned; therefore it ought to haue beene suffered by Christ.

Answe. *Desperation* is not a paine or a cause of the paine properly, but an adiunct or consequent of the sinne in the sinner, that suffereth punishment, arising from an inward cause. Christ had no griefe of conscience, which is an adiunct of sin in the wicked, so neither had he *despaire*.

It is a shamelesse slander in those who charge Cainine as though he gaue out that these words of Christ (*my God, my God, why hast thou forsaken me,*) were words of *despaire*: hee accuseth such hellish blasphemie, and sheweth that howsoeuer the

*Desperation non
est pena sed adi-
unctum peccati.*

*Common. super
Matth. cap. 27.*

the flesh apprehended destroying evils, and *inferior reason* sheweth no issue out of the same; yet there was ever a most sure resolued perswasion resting in his heart, that hee should vt. doubtedly preuaile against them, and overcome them.

Quest. Whether is *infidelity* and the *hatting* of God a greater sinne then *despaire*, or not?

Answ. *Infidelity* and *hatting* of God in them-selves, are more hainous sinnes then *despaire*; for they are directly against God, who is in himselfe truth and goodnesse; but *despaire* is onely against God: because the wretched sinner canot perceiue his goodnesse to him, therefore it is not so great a sinne as the former.

Quest. Whether is *presumption* or *despaire* the greater sinne?

Answ. *Despaire* is the greater sin then *presumption*, because it sins against the *attribute* of Gods mercy, which is Gods most glorious attribute towards man; for God inclines more to show *mercy* then to punish: therefore when hee punisheth, hee is said *facere opus non suum*, *Exay 28.21.* when hee punisheth, hee punisheth to the shird and fourth generation; but he sheweth mercy to the thousand generation, *Exod. 20.6.* therefore it must be a greater sin to contemne his *mercie* then his *inſtice*.

Despaire makes a man contemne Gods *mercy*, and *presumption* his *inſtice*. As *despaire* is a turning from God; so *presumption* is an immoderate con-*verſion* to God: *presumption* makes a man think to obtaine *mercy* without *repentance*; but *despaire* makes him thinke it impossible to obtaine *mercy*

*Differentia inter
odium & despe-
racionem.*

*Differentia inter
presumptionem,
& desperationem.*

thongh with repentance.

Desperation in men is either sudden, or longer advised. Again, it is either vnder the sens of Gods wrath as *Iudas* was ; or under the crosse as many of the pagans ; or under the rage of melancholly or frensie : therefore men that are to fight with this monster let them resort to the word of God, and take it to be his second , and with all vse these remedies following.

The remedies to cure this passion.

That we may cure this passion of *despaire* ; First, we must remember the great mercies of God : if we respect the dimensions in corporall things, & apply them to things spiritual, as the Apostle doth *Ephes. 3. 18.* where he speaketh of the *breedth, length, depth, and height of the loue of God which passeth all knowledge*, that we might be filled with all fulnesse of God. So let us apply these dimensions to the mercy of God , and wee shall finde it most comfortable. For the latitude and breedth of Gods mercy, let vs remember that which *David* saith, *misericordia tua plena est terra, Psal. 33. 5.* For the length of his mercy, let vs remember that which the Virgin *Mary* singeth in her song, *Luk. 1. 50.* and his mercy is from one generation to many generations, to them that feare him. For the depth of his mercy, as it is a fearfull thing to looke into the gulph of our sins as *Cain* did : So it is a comfortable thing to looke into the depth of Gods mercy, *that where sinne hath abounded grace may super-*

superabound, Rom. 5. 20. Then for the great heighth of Gods mercy, what can we see next under God higher then the heauens? yet the Prophet saith, Psal. 108. 5. Thy mercies are exalted aboue the heauens. And for the indurance of his mercy David saith, Psal. 100. 5. that it is ab aeterno in aeternum. Concerning the multitude of his mercies some haue sought to reduce them to seven, as Peter did, Matt. 18. 2. but seeing Christ wills us, not onely, to forgive seven times, but seventie times seven times; much more will he, Matt. 18. 22.

Secondly, remember that although thy sinnes were red like the scarlet, yet hee can make them white as the snow, *Esay 1. 18.* Scarlet in the Hebrew is called *שְׁנִים* twice, because it is twice dyed, and in the Greek *στεπτός*, because it is twice dipped: we cannot wash this dye out of the scarlet againe: but although wee be dyed once, twice, thrice in sinne, by recidivations, and falling againe into sinne, yet the mercy of God is such that hee can wash out all those sinnes.

Thirdly, when God lookes upon the sinnes of his Saints through Christ; *bee seeth no iniquity in them, Numb. 23. 25. bee seeth no iniquity in Iakob.* There is *speculum gibbum*, *speculum sphericum*, a glasse made like a round sphere. 2. *Speculum concavum*, a hollow glasse: 3. *Speculum planum*, a plain glasse. we see a thing in a plaine glasse, just as it is, neither more nor lesse; wee see a thing in a hollow glasse more then it is, wee see a thing in a round glasse, farre lesse then it is. When the Lord lookes vp on the sinnes of the wicked, hee seeth them just as they

they are: when *Sathan* lookes vpon the infirmities of the Saints, hee seeth them more then they are: but when God lookes vpon the sinnes of his Saints, he seeth them lesse then they are, or not at all: *1er. 50. 20.* *In those daies and in that time, the iniquitie of Israel shall bee sought for, and there shall be none; and the sinnes of Indah, and they shall not be found.*

CHAP. XIII.

Of Feare.



Eare, is a distresse and griefe of the soule, troubled by the imagination of some approaching euill, where- with a man is threatned without any appearance to be able to auoyd it easily. It is called an approach- ing euill, for when it is present, it is no more feare but beanesse.

There be free sorts offeare: first, naturall, wher- by euery thing shunnes the destruction of it selfe, this is in a beast.

*Secondly, humane, which ariseth of too much a desire to this life; *1ob 1.* Skin for skin and all that a man hath will be givne for his life.*

*Third, is worldly, when a man is affeared for the losse of his goods, credit or such. *1ob. 12.* many of the rulers beleevned in him, but for feare of the Pha- risees they did not confesse him, for they loued more the*

*Timor vel est
naturalis, hu-
manus, mundi-
anus, servitus, ini-
stidius, et filialis.*

the glory of men, then the glory of God ; and John saith, Revel. 21. the fearfull shall be cast out of the holy Citie; that is, such fearfull as feare more the losse of temporary things, then the losse of Gods favour.

Fourth, *servile*, to auoid the punishment of sin, yet they retaine still the loue and liking of sinne ; it is called *servile feare* because as the seruant or hireling workes not for loue of his master, but onely for feare of punishment ; so the wicked, feare God for feare of punishment, but not to love him. This *servile feare* is called *Esans feare*. So it is called an *adulterous feare*, because as the adulterous woman is afraid of her husband, onely for feare of punishment ; so a man in whom there is *seruile feare*, he feareth God onely for punishment.

Fift, *initiall*, that maketh a man cast from him the desire of sianing by reason of the loue of God which he hath partly attained vnto, and out of the consideration of the wofull consequents of sinne ; with the right eye it beholds God, and with the left eye it beholds the punishment : and as the needle draweth in the threed after it, so this feare draweth in *charisie* and maketh a way for *filiall feare*, and it is a mids betwixt *servile* and *filiall feare* : but it is not such a mids as these meanes that mediate, betwixt those that are of the same kinde, as the middle colours are betwixt white and blacke, but as that which is imperfect, is a mids betwixt that which is perfect and that which is not.

Sixt, *filiall feare*, called *timor castus*, as the good wife

wife feareth her husband only out of loue and not for feare, so doth the childe of God. This feare is called Isaacks feare, these make the feare of the Lord their treasure, *Esay 33.6.* These sortes of feares may bee taken up after this sort. Some sort of feare is, from the spirit and with the spirit; as initiall & filiall feare are both from the spirit of sanctification, & with the spirit of sanctification: some feare is, from the spirit, but not with the spirit; as servile feare, *Ios. 24. I will send my feare before you.* Gods spirit workes this in men, but the spirit of sanctification is not ioined with it: as the morning is from the Sun, and yet not with the sun. Again, some feare is, with the spirit, and not from the spirit; as naturall feare in man, for the preseruation of himselfe; this feare is not from the spirit of God, and yet it is found with the spirit of sanctification, as in the children of God. Some feare is, neither from the spirit, nor with the spirit, as humane and worldly feare.

Filiall feare excludes servile feare, *1 John 4.18.* perfect loue thrusts out feare. Filiall feare respects first sinne and offence of God, and in the second roome the punishment; but servile feare respects onely the punishment: the one of them are the children of the free-woman, the other are but Hagar's brats, *Gal. 4.24.*

Filiall feare and servile differ altogether: therefore, the Schoolmen are mistaken, distinguishing more subtilly then truly betwixt attrition and contrition: they call attrition an imperfect humiliatiōn, as *Iudas* repentance; they call contrition a perfect

duplex malum,
pana & culpa.

Conseq.

fe& humiliation, as Peters repentance: and they hold that in mans conuersion it is the same feare which remaines still, that hee had before hee was conuerted, and it remaines in substance (say they) the same feare, and is changed only in aet, because it feares not as it did before, the punishment onely; and these two differ (say they) secundum statum, onely, as that which is imperfect from that which is perfect, as a boy differeth from a man. But no feare which is servile fear can euer become a good feare, Rom. 8. We haue not received the spirit of feare to bondage, but of freedome; it must be a new sort of feare then different from this servile feare, which makes the children of God stand in awe to offend him.

Man in his first estate, had not *mundane* feare, nor *servile* feare, hee did nothing for feare of punishment, but of loue; hee had not *initiall* feare in him, because that implies an imperfection; he had not *naturall* feare in him *actually*, because there was nothing to hurt him: he had onely that *filiall* feare, that reverence of God, not to offend him. The *second Adam* the Lord Iesus Christ, hee had neither *worldly*, *servile* nor *initiall* feare; but he had *naturall* and *filiall* feare; hee had *naturall* feare *actually* (which the *first Adam* had not) declining the hurtfull obiect which he saw before him.

The regenerate haue not *servile* fear, or *mundane* feare; but *naturall*, *initiall*, and *filiall* feare. Man in his corrupt estate, hath neither *initiall* nor *filiall* feare, but *naturall*, *humane*, *worldly* and *servile* feare.

A Collation
betwixt the in-
nocent, lecond,
old and renued
Adam.

A Collation
betwixt the
glorified, renew-
ed and old
Adam.
Duplex timor
filialis euitate
misum, & face-
re bonum.

In the life to come, *naturall feare, humane feare, worldly, seruile and initiall feare* shall cease; and on-
ly *filiall feare* shall remaine. *Filiall feare* in this life
doth two things, first it escheweth euil for feare of
offending God, and feare of being separate from
him, which shall not remaine in the life to come,
for then the Sain:ts shal be so confirmed that they
cannot sin. The second part of *filiall feare* is to
reuerence God as our chiefe happinesse, and that
shall remaine in the life to come, there shall bee
neither euill of punishment, nor euill of sin; there
shall be no euill of sinne there; therefore that part
of *filiall feare* shall cease: neither shall there be any
feare of punishment there, but to reuerence God
as our chiefe happinesse: *Perficietur in patria, non
abolebitur; non minuitur sed angetur reverentis
timoris illius*: this feare shall be perfected in the life
to come, but not abolished; this feare of reuerence
shall not bee diminished but augmented to the
blessed. But *filiall feare* in the children of God here
makes them to eschew euill both for offending of
God, and for feare of being separate from
him. But the vnregenerate onely for feare of pu-
nishment, feare him.

The remedies to cure this passion.

That we may cure the sinfull passion of *feare*;
First, many times we feare that which is not euill,
but onely which hath a shew of euill, *Psal. 14. 5.*
*They feared where there was no cause of feare: sapis
opinione laboramus, quam re;* We are more trou-
bled oftentimes with the conceit of a thing, then
with

with the thing it selfe: If the thing be euill which we feare, yet it is not so great an euill as wee take it to be, or perhaps that which wee feare will not fall out; or if it fall out, wee should not be disturbed with it, before it fall out. The euill which thou fearest is either imaginary, momentany, contingent or vncertaine, whether it will fall out or not: *Seneca saith, Ne sis miser ante tempus, quædam nos magis torquent, quam debeat; quædam ante torquent, quam debeat; quædam torquent, cum omnino non debeat*: that is, be not too miserable before hand: *some things trouble vs more then they ought to doe, some things trouble vs before they ought; and some things trouble vs, which ought not at all: rebus est demanda persona*; pull the maske off things, and then we shall not be so afraid of them.

2 Let the feare of the Lord possesse thy heart, and then all other feares will be cast out: when the dictator ruled in *Rome*, then all other officers ceased, so when this true feare of God possesseth the heart, then it will banish all other feare.

3 There are some, that feare neither God nor man, as the vniust Judge, *Luke 18. 2.* these are worse then the diuell; for, he feares and trembles, *Iam. 2.19.* there are some that feare both God and man; there are some who feare God and not man; and there are some, who feare man, and not God. The remedy to feare God, and to be free of seruile feare, is first, to looke vpon Gods loue, and then to his justice, this will breed filiall feare in thee: but if thou looke first vpon his justice, and then vpon his loue, that breeds but seruile feare; if

*Timor vel mali
est, imaginarius,
momentaneus,
coactus, vel
indeterminatus.*

thou looke first vpon man, and then vpon God; that will breed onely but a humane and worldly feare; if thou looke first vpon God and then vpon man, this will breed filiall feare.

4 The greatest *servile feare*, is, *superstitious feare*, therefore *idols* are called *terriculamenta*, *Esay. 45. 16.* all other prisoners sleepe in their fetters in the night, but these *superstitious wretches*, are affrighted in their sleepe, and sleepe not soundly: they may bee compared to little children, who first blacke the faces of their fellowes, and then are afraid of them: so they first set vp these images, and then *superstitiously* worshipping them, are afraid of them: but the true remedie to cure this *superstitious feare*, is, to learne in spirit and truch to worship the *Lord*, *Ioh. 4.*

*Triplex vita in
comice, physica,
politica, & theo-
logica.*

5 The life is taken three manner waies in the Scriptures: 1 *naturally*, 2 *politically*, and 3 *theologically*. *Naturally*, when the soule and the body are ioyned, and the soule quickeis it. *Politically*, *Eccles. 6.8.* what hath the poore that knoweth to walke before the living? the poore are as it were dead in respect of the rich who haue the comfortable meanes to make them liue well. *Theologically*, *she isft live by faith*, *Habac. 2.4.* so, *Rom. 7.8.* and the commandement which was ordained to life: feare him least who can take but thy politike life from thee, (thy goods:) feare him but in the second degree who can take thy naturall life from thee: but feare him most of all who can take thy spirituall life from thee, this is to kill the soule.

Of the passion of boldnesse contrary to feare.

Boldnesse, is a passion of the soule, which fortifieth it against greatest misries, hardest to be avoided, and incourageth it to pursue good things which are most painfull to obtaine. This passion is for the most part joyned with temeritie or rashnesse. When the Saints of God stand forth for the defence of his Church or Gods glory; it is not boldnesse, but courage or fortitude.

Chap. XIV.
Of Choler or Anger.

 Anger, is a passion of the minde for wrong offred; it differeth from hatred; for anger seekes reuenge sub ratione iusti vindicacionis, it hath respect to iustice & reuenge, and it is a sudden passion; but the passion of hatred is a bad passion in vs, it is ira inueterata. Augustine compares anger to a mote in a mans eye, but hatred to a balke or a beame.

Anger is in God eminenter: in beasts it is but umbra irae, and in man it is properly.

Bonauenture maketh fourre sorts of anger; the first, which ariseth from a detestation of the sinne, this hee calleth *affectus pura detestationis*; that is, when one detests sinne purely, which might haue beeene a *Adam* himselfe before he fell, if hee had beeene

A collation betwixt the innocent and second renued old *Adam*.
Diffract. 13. q. vii.

beene angry with *Eua*, when shee inticed him to eate of the forbidden fruit. Secondly, when there ariseth a detestation of the sinne, with a certaine trouble in the sensuall part, yet without any perturbation of the minde, and this was in Christ. Thirdly, when not onely the inferiour faculties, but also the superiour are troubled, as in the children of God when they are angry against sinne, their zeale sometimes so disturbes them, that it hindreth their reason for a while, but afterward it growes more cleare againe; as when wee lay *eye salve* to the eyes, the eyes for a while are dimmer, but afterward they see more clearely: so this zeale although it trouble reason for a while, yet afterward it becomes more cleare. Fourthly, it not onely disturbes the inferiour faculties, but also blindes reason, and puls out the eyes of it in the vngenerate, as the *Philistimes* did *Sampsons* eyes, *Judg. 16*.

A collation be-
twixt the old
renued and se-
cond Adam.

Sometimes man vseth not reason at all, but like beasts follow *instinct*, as mad men and children; sometimes man vseth reason, but his reason is so corrupt and depraued, that his corrupt reason and his peruerse will makes his anger to be more sinfull, as *Absolons* hatred towards *Amnon*, which he kept vp two yeeres within himselfe, but when he found opportunitie, he killed his brother, 2 *Sam.* 13. Thirdly, reason may bee rightly set, but yet the sensuall appetite so preuailes, that it ouercomes the will, as in *Dauid* when he would haue killed *Nabal*, 1 *Sam.* 25. Fourthly, reason may bee rightly set and haue the dominion, although anger

ger be not fully subdued, yet it preuailes not, as it falleth out in the children of God when they are standing in the state of grace, *tergiversatur in his, licet non relinetur*; it makes some shiffts in the children of God although it resist not altogether. Fiftly, when there is a full and totall subiection of anger, and this was in Christ.

There are two sorts of anger; the anger of zeale, and the anger of repentaunce; the anger of zeale is, a desire to punish sinne, as sinne in others, and that was in Christ when he whipt out the buyers and sellers out of the Temple, *Luk. 19. 45.* the Zeale of Gods house did eat him vp, *Psal. 69. 10.* The anger of repentaunce is, when one infliccs a punishment vp- on himselfe for his owne sinnes, and is angry with himselfe for his owne sinnes, this was not in Christ, but in the regenerate.

The regenerate seeke not a reuenge, but com- mit the reuenge to God, to whom vengeance be- longs, *Genef. 50. 19.* and if they haue authoritie from God to punish, *non excedit modum*, it is not out of measure, *Gen. 50.* but the vnregenerate be- ing but priuate men, and having no authoritie, will haue, *tooth for tooth, and eye for eye*, *Mattb. 5. 38.* this is the Pharises reuenge; and sometimes he comes to *Caines* reuenge, *seven for one*, *Gen. 4. 24.* and sometimes to *Lameches* reuenge, *seuen sic for one*, *Gen. 4. 24.* and sometimes to *Sampsons* re- uenge, *Judg. 16. 28. 29. 30.* *now let me be reuenged for one of my eyes, three thousand for one.*

The regenerate are slow to anger and ready to forgiue, but the vnregenerate are ready to bee

M m angry,

A Collation
betwixt the se-
cond and renu-
ed Adam.
*Duplex ira, regi,
& repentaunce.*

Coll. I.
Betwixt the re-
nued and old
Adam.

Coll. 2.

angry, and slow to forgive, and if they be brought from reuenge, yet the dregges still remaine with them, and still they remember; therefore the Lord saith, *Len. 19.18. ye shall neither reuenge nor remember.* The Iewes give an example of this: *Simeon* sent to borrow of *Reuben* a hatcher; *Reuben* refuseth to lend it. *Reuben* sent the next day, to borrow a sickle from *Simeon*; hee grants it, but with all he saith, loe here it is, I will not doe to *Reuben* as he did to me yesterday: although this bee not *reuo* (as they say,) yet it is *reuenientio*.

Coll. 3.

Quadruplex retributio, peruersitatis, fragilitatis, equitatis, et perfictionis.

To render *euill for good*, that is, *peruersitatis*, peruerse anger, such was that of *Iudas* in selling of Christ, *Matth. 26.* to render *euill for euill*, *est fragilitatis*, anger of infirmitie, as *Ioab* when hee killed *Abner*, for slaying of his brother *Hasael*, *2 Sam. 3.27.* to render *good for good*, as *Abasbnerus* did to *Mordicai*, who honoured him, because he had discouered a treason plotted against him, this was *equitatis*. To render *good for euill*, this is *perfectionis maioris*. *Blesse them that curse you*, *Mat. 5.*

To render *euill for euill*, is naturall for a corrupt man, this is found in beasts; to render *good for good*, this is the Pharises righteouesesse, *Math. 5. 20.* *except your righteouesesse exceed the righteouesesse of the Pharises, ye cannot enter into the Kingdome of God*: a christian must doe more then to render *good for good*. To render *euill for good*, this the diuels doe; but to render *good for euill*, this the children of God doe.

Coll. 4.

There are foure counsellers, which moderate and rule the anger of the regenerate. First, *longanimitas*,

nimitas, or long-suffering, which holdeth backe anger, lest it hasten to inflict the punishment. Second, *mansuetudo*, mildnesse, which moderates the anger that it exceede not in words. Third, *facilitas ad ignoscendum*, easinesse to forgive, which moderates anger that it last not too long. Fourth, *clementia*, meekenesse, which moderates the punishment. The vnregenerate wanting these four counsellers, their anger deboards: first, they want *long suffering*, and presently they are set in a rage: secondly, they want *mildnesse*, which should moderate their anger, that it exceed not in words: thirdly, they are *impossitam explicable*, Rom. 1. they cannot be pleased; lastly, they are *cruell* and cannot be satisfied in their punishment.

Quest. Whether is a man bound to remit the iniurie done to him or not; when his neighbour desireth pardon of him?

Ansiv. Three things arise of an iniurie done to vs; first, *hatred* in our affection; secondly, the signe of this anger is, when it appeareth in the countenance; thirdly, when we intend action by law for the wrong. We are bound to pardon the first, although our enemy sute it not of vs; we are bound to pardon the second, when our enemy sutes it of vs; but wee are not bound alwayes to pardon the third; for wee may in some cases, repaire the wrong done to vs by law, without any rancour in our heart, or shew of anger in our countenance.

The Hebrewes say, if a man have offended his neighbour, hee must goe and seeke reconciliation of him: but if he will not be reconciled, hee shall

Quatuor moderantur iram, longanimitas, mansuetudo, facilitas ad ignoscendum, et clementia.

Tria consequuntur iniuriam, ira in affectione, ira in vultu, et reparatio per leges.

take three men with him, who shall intercede for him, and seeke reconciliation : but if hee yet will not pardon him, this is a great iniquitie to bee so cruell, and not to pardon the offence, for it is the manner of the Israelites to bee easily reconeiled, and to pardon wrongs, as *Joseph* was towards his brethren; then he leaues his neighbour inexcusable. But if his brother die before he haue offred these things and be reconciled to him, hee shall take tenne men, and goe to the place where his brother was buried whom he hath offended, and stand aboue the dead, & say before these ten men, *I haue sinned against the Lord God of Israel, and against this my brother N to whom I did so and so.*

Christ makes sundry degrees of vniust anger, *Matth. 5. he that is angry with his brother, shall bee guilty of judgement; he that calls his brother Raca, shall be guilty of the councell; but hee that calls his brother foole, shall be guilty of hell fire;* that is, of the greatest punishment in hell; these that call their brother *Raca*, or are angry with their brother, are guilty also of hell, although not in such a high degree; and according as the sinnes grow, so doth the punishment. *Anger without words, is to be punished by judgement; anger expressed by words, is to be punished by the councell; but anger ioyned with words and contumelie, is to be punished by hell.* *Augustine saith, in primo est ira tantum; in secundo est ira et sermo; in tertio ira est et certa expressio irritacionis:* that is, in the first there is but onely anger; in the second is anger ioyned with words; in the third, anger expressed with a certaine gesture of mocking.

There

Tres gradus ira,
1 ira clata.
2 rach. 3 irrisio.

Tria genera in-
sufflare, 1. Fel.
2. rugos 3. Furor

There are three sorts of vniusl *anger* in the wicked; the first is, called *fel*, and these that are possessed with this anger are called by the *Greekes* *φραστηρες* *qua est ira subito excandescens*, which is anger soon stirred up, and this comes from the humor, *bilis*, choler, as they are soone stirred vp, so they are soone quenched. The second is called *την* which ariseth of an induring anger, and these are called *την* bitter in their anger; this comes of *flamabilis*, of yellow choler and anger, this is more permanent in these. The third is called, *furor*, and these that are possessed with this, are called *χαλεπης* this comes from *atrabilis*, blacke choler or melancholy, which cannot be satisfied but by the blood of the enemy.

Some are soone angry and soone quenched; these are like flaxe, soone kindled and soone burnt out. Others long or they bee angry, and long or they be pacified, like greene wood, long or it bee kindled, and long or it be quenched; but the worst of all are these, that are soone angry and hardly quenched, these are most opposite to God, who is slow to anger and ready to forgive, *Psal.* 103. he is called *כָּרְכָּמִים* *crech appajim*, as ye would say, one who hath wide nostrils, for these who haue wide nostrils are most patient, as these who haue narrow nostrils are hastic.

μακροδυνα το
λενισμ.
οξις ουρανος
ηι σαδινη
anger.
συστρεψης ουρ
ηι bitter in his
anger.

The remedies to cure this passion of anger.

That we may settle this passion of anger; First, we

M m . 3 are

are to consider the persons of these whō we haue offendēd: we must giue place to wrath, & not *intē pestiūē incendium extinguere*, not to quench the fire vnseasonably, for then we rather increase the anger, when we goe about in time of griefe to pacifie them. So *Iakob* gaue place to the anger of his brother *Esan* for a while, by the counsell of *Rebecca*. *Seneca* saith, *Primam iram non audiēimus oratione mūlcore, surda est & timens, dabimus illibacium, remedia in remissionibus morborum prostrū:* that is, *We goe not about to pacifie anger in the heate of it, we giue it leasure first to settle, we cure not feueris in their height, but when they begin to remis-*

Secondly, when others haue offendēd vs; that we may quench our anger: First, be angry but *unnot*, *Ephes. 4.25*. Anger and sin are not two twins, yet they are very like other; as flattery is very like to friendship, & can be very hardly distinguished from it; for men oftentimes thinke themselues to be angry for Gods cause, when as it is their owne particular that moues thē. The disciples called for fire from heauen vpon the *Samaritans*, *Luk. 9. 54*. one would haue thought this to haue beene holie anger & zeale that moued them for Gods glory, when as it was their owne particular which moued them: so when the high priest rent his cloaths *Mat. 26. 65*. We must learne then to distinguish these two, else our anger will be but sinfull anger.

Thirdly, Let not thy sun goe downe vpon thy wrath: *Anger* faith *Salomon*, *Eccles. 7. 9. restis in the bosome of fooles*; it goeth to bed with them, riseth with them, continueth with them, and goeth often-

oftentimes to the graue with them ; the first day it may be easily cured, the second day more hardly ; but the third day most hardly : *A threefold boord cannot be easilie broken, Eccles. 4.12.*

Fourthly, Let reason rule thine *anger*, and command it ; wee ride not first, and then bridle our horse, but first we bridle our horse and then ride : be not first *angry* and then thinke to bridle thy *anger* with reason, for then thou wilt deceiue thy selfe ; but let reason first rule, and then be *angry*.

Fifthly, Remember that thy prayers cannot be heard vntesse thou bee first reconciled to thy neighbour, *Mat. 5.24. Leave thy gift at the Altar, and be reconciled to him.* So, *1 Tim. 2.4.* the Apostle willeth, *that men lift up holy bands without wrath.* So, *1 Pet. 3.7.* the man and the wife must not iarde, *that their praiers be not bindred*; so thou cannot hear the word with profit in *anger*. Therefore the Apostle willeth vs like new borne babes to drinke in the word, *1 Pet. 2.2.* so, we cannot eat our passeover vntesse the leaven of malice and enuy be cast out, *1 Cor. 5.8. Let vs not celebrate the feast with the old leaven of malice.*

Sixtly, Remember Christs example, who when he was reviled, reviled not againe, *Mark. 15.32.* learne to spread thy iniurie before the Lord as *Ezekias* did when *Rabshekah* railed against him, *2 King. 19.14.*

Seuenthly, Behold oftentimes the passion of Christ, and that will quench thine *anger*. The Israelites when they were stung with fiery serpents, *Numb. 21.* so soone as they looke upon the bra-

brazen serpent, they were healed; so when we are iniured and wronged by our enemies, if wee behold the passion of Christ with faith, it will quēch the sting of our enemies' anger.

Anger hath nothing opposite to it, as the rest of the passions haue, because it ariseth of a present euill which we cannot shun. If it bee present and we may shun it, then there needs not a contrary passion. When the evill is not present, and ioyned with difficulty if we may surmount it, then ariseth *courage*; if we cannot surmount it, then ariseth the contrarary passion *feare*. If the evill bee present and ioyned with difficulty, then ariseth *anger*, because we cannot shun it, for if we can shun it, there can be no passion there.

Object. But *mildnesse* seemeth contrary to *anger*.

Answ. *Mildnesse* is not a passion but a vertue which moderates it, and is not contrary to it.

So much of the image of God in man; in his knowledge, will and affections, wherein especially the image of God consists. Wee come to his outward image of God, which is his dominion ouer the creatures.

CHAP. XV.

*Of the second part of the image of God in man,
in his dominion ouer the creatures.*



An before the fall was Lord ouer the creatures, and herein he resembled his Maker.

There is no creature that can vse al the creatures but man; First, hee had dominion ouer the insensible creatures, as the elements, for, no creature can vse the fire but man; he can doe sundry things with the fire that no other creature can doe, which argueth that he was made Lord ouer it. The Lyon who is the King of beasts, is afraid of the fire, and when he seeth the light of it, hee fleeth from it. 2. Hee had commandement ouer the liuing creatures, for as yet a little boy can lead a great Elephant, and a child will drieue a number of oxen before him, the relicts of Gods image in man makes them stand in awe of him yet.

There are sundry creatures that excell man in some things; as some excell him in smell, some in sight, and some in touch; but ioyne them altogether in man, he excelleth them all: which sheweth that man was created Lord ouer the creatures.

Reason is only found in man, by the w^{ch} he can subdue all the perturbations in beasts, *Iam. 3.7. all are tamed by man*; w^{ch} they cānot do by thēselues: that sheweth that man was made Lord ouer them.

We count that one of the most excellent qualities in beasts, when they can counterfeit man needest; as the Elephāt his reason; the birds his words;

N n the

Propos.

Illust. 1.

Illust. 2.

Illust. 3.

Illust. 4.

the Ape his gestures; which all shew that hee was made Lord ouer them.

Illust. 5.

That which hath a shew of reason, & diminishe in part onely, should obey him who hath reason perfectly, and vnderstanding of all things: but beasts haue only some shew of reason, they know some particular things, but they haue not a full and an vniuersall knowledge of things, therefore they are naturally subiect to man.

There is nothing swifter then the horse among beasts, and yet he caries man; the dog though most fierce waits vpon man; the Elephant for as great and terrible as he is, yet he serues to be a sport to man, in publike meetings he learnes to leap, knel and dance; and other beasts serue to feed man: we eat the honyn of the bees, we drink the milk of cattle, therfore al the beasts are made subiect to man.

Man was Lord ouer the creatures before the fall, and they were ready to obey him, hence may be drawne these consequents.

It is lawfull for men to hunt after the beasts & to catch them now, because that way he recouers the right ouer them again, that he had at the beginning.

Man was Lord ouer the creatures before the fall; therefore he could be afraid of none of them; we see that *Eua* was not afraid of the serpent, as *Moyses* was when he fled from it, *Exod. 4.*

Man hath another sort of dominion ouer the liuing creatures, than that which he hath over the plantes and hearbs of the field, for the dominion which he had ouer the liuing creatures was per imperium rationis, but he had dominion ouer the plants, per solum carum usum, only by vsing them.

Ari. 3. pol. 1. 1. 5.

Man was made Lord ouer the creatures, therefore when by sin he becomes a beast, like a dog or i hog; how far then doth he base him selfe from his first estate and dominion. *Plato* called this, *Fædam animarum incorporationem*, which some mistaking, thought that hee held that the soules of men entred into beasts, but hee meant onely that men became brutish and sensuall like beasts.

Ques. How were the beasts so farre distant from *Adam* gathered unto him, and how could they give homage to him, being so farre from him? *Augustine* holds that when the beasts were gathered together before man, that it was not by the authority which man had ouer them being so farre distant from him; but by the ministry of the angels, or by the immediate power of God, as they were gathered in the Arke to *Noah*, *Gen. 7.8.9.* this seemes most probable.

Before the fall the beasts were subiect unto man: but since the fall he hath lost his dominion; they become enemies unto him, they picke out his eyes, eate his flesh, lape his blood. Before the fall Gods image made them stand in awe of him. Man stands in awe of the Kings herald, because of his coat of armes, take off this coat of armes from him, and men carie no respect to him: The image of God is as it were the Lords coate of armes, which he put vpon him, that made the creatures afraid of him. We haue a notable example of this in the primitiue Church, as *Eusebius* testifieth, when the Christians were cast naked to the wilde beasts, ye should haue seen them stamping, raging,

*Gen. 9. adulter.
cap. 4*

A collation be-
twixt the inno-
cent and old
Adam.

Lib. 8. cap. 8.

and stering against them, but durst not set upon them, the image of God so affrayed the: therfore the persecutors couered them with the skinnes of wilde beasts,to make them run upon them.

Christ when hee was in the wildernesse with the beasts forty dayes and fortie nights, they hurt him not, *Mark. 1.* So when the image of God is restored to man in holinesse, they begin willingly to serve him: but they are enemies to the unregenerate. The dogges that eat the flesh of *Iezabel*, *1 King. 9. 35.* yet they likke the sores of *Lazarus*, *Luk. 16. 21.* The ravens that picke out the eyes of these who are disobedient to their parents, *Proverbs 30. 17.* yet they feed *Elias* in the wildernesse, *1 King. 17. 4. 6..* The serpents sting the Israelites in the wildernesse, *Numb. 21. 6.* yet the Viper when it leapes vpon *Pauls* hand hurts him not, *Act. 28. 3. 5.* The fish eat the bodies of the wicked in the sea: yet the Whale pre-ferued *Jonas*, *Jon. 1. 17.* The Lyons that touch not *Daniel*: yet deuoure his accusers, *Daniel 6. 17.* It is true that there are some relicts of the image of God left, which make the beasts to städ in awe of him: therefore *Psal. 104.* it is said, *When men goe to rest, shen the beasts come forth to hunt for their prey.* But these remnants of the image of God in the unregenerate, doe not so terrifie the beasts, as the image of God restored in the regenerate mandoth.

2. What benefit should *Adam* haue had of the creatures before the fall? for hee had not need of them *ad alimentum* for nourishment: hee had not need of them *ad indumentum* for cloathing: hee had

A Collation
betwixt the
second,renued,
and old *Adam*.

had not neede of them *ad laboris adiumentum*, to helpe him to labour in his worke, as we haue now?

Answe. He had other vses of them, for they were the matter of the praising of God. Wee see now when Kings and Princes keepe Lyons, Eagles, Beares, Tigers, and such, their subiects gather their greatnesse by this and their soueraignty; much more did *Adam* before the fall gather the greatnesse and excellency of God, by the diuersitie of these creatures. Againe, by them he should haue learned more experimentall knowledge of the qualities of the creatures; therefore it is said, *that God brought them before Adam that he might see how he would call them*, Gen.2.20.

As he was Lord ouer the beasts before the fall, and they were peaceably subiect to him; so they were peaceable amongst themselues, and one of them deuoured not another.

We see when the beasts were in the Arke, after the fall, the rauening beasts liued not vpon flesh, but they agreed all together; which viuely represents to vs the first estate and condition of the creatures. And as it serueth for the credit of a master of a familie, that not onely his seruants obey him, but that also they agree amongst themselues: So the creatures not onely obeyed man before his fall, but also in feare of their Lord they agreed amongst themselues.

As man had dominion ouer the bruitish creatures before his fall, so shold there haue beene some sort of dominion and subiection amongst men before the fall.

Prop.

Illust.

D

Prop.

Illustr.

of man
before the fall

Mans estate before the fall was no better then the estate of the Angels: but amongst the Angels some are superior and some inferiour, for there are degrees amongst the Angels; *Colos. 1. 16.* there should haue beeene a willing subiection of the wife to the husband, so should there haue beeene a subiection of children towards their parents.

Prop.

Illustr.

There was no seruile subiection of man to man before the fall but voluntary.

The relicks we see of this after the fall, when as man had beasts a long time subiect to him, but not men seruilely. The first Fathers were sheepheards a long time before they were Kings, to supprese, and hold men vnder: the first King that euer wee reade of in the Scripture, was *Nimrod*, which was more then 2000. yeere after the creation.

Prop.

Seruile and vnwilling subiection came in after the fall.

Illustr.

Homo tripliciter confederatur, 1. respectu dei, 2. respectu brutorum, 3. respectu aliorum hominum.

Man is considered three wayes; first, as he hath a respect vnto God, and in this respect all men are seruants; it was mans chiefe felicitie to serue God. Secondly, as he is considered with the beasts, in which respect he was Lord ouer them, for they were made for him. Thirdly, as he is considered with other men; and in this respect, some now are seruants, and some are free. First, now by nature some are seruants, as the dull and the blockish vnto them that are of quicker wit & vnderstanding. Secondly, these who haue commandement ouer their affections now, are morally Lords ouer these that cannot command their affections. Thirdly, there are seruifortuna, as when the poore serue the

S. 2. man. 1. 1.

Quintuplices seruus, 1. natura, 2. affectionum, 3. fortuna, 4. belle, 5. ex compacio.

the rich. Fourthly, there are *serui belli*, as these that are taken slaves in the wars. Fiftly, these who are seruants *ex parte*, that sell themselves.

Seruile subiection was contrary to the first estate of man; therefore every one ought to secke freedome, prouiding he may haue it with lawfull meanes, that so he may draw neerer to this first estate; hence it was that God would haue such seruants, who refused their libertie at the seuen yeers end, *Exod. 21.6.* marked with a note of infamie, boaring them through the eare: this curse to be a seruant was laid, first vpon a disobedient sonne *Cham*, and wee see to this day, that the *Moores*, *Chams* posteritie, are sold like slaves yet. When men may not haue their liberty now by lawfull meanes, they should not shake off the yoke of seruitude; this was the faulfe of sundry seruants in the Apostles dayes, who thought because they were the Lords free-men, they might shake off the yoke of their masters: but the Apostle teacheth them another lesson, *1 Tim. 6.1.* *whosoever seruants are under the yoke, let them haue a due respect to their masters, lest the name of God and the Word come to contempt.*

Quest. But seeing all men are sinners now, why are not all men slaves?

Answ. If God would deale in iustice with vs now, all should be slaves, but God hath mitigated this to some, to the end that common wealths and families might stand.

Adam gaue names to the creatures, as their Lord, and in signe of their subiection.

Conseq.

Prop.

There-

Conseq.

Therefore none should impose names to children, but the fathers who haue superioritie ouer them, no not the mother. Ye see when *Rachel* called her sonne *Benoni*, *Jacob* called him *Beniamin*, *Gen. 35. 18.* hence they gather well, that Christ as man had not a father, because his mother is commanded to give him the name, *Esay 7.* וְגַדְלֵת תִּשְׁמַנָּה וְנָשָׁה in *femina vocabis*, in the feminine gender.

Obiect. But *Hagar* gave her sonne a name, *Gen. 16. 11.* and yet he had a father; then it may seeme that the mother may likewise impose the name to the childe.

Answe. She gave this name at the commandement of the *Angell*, which *Abraham* afterward confirmed, otherwise she had no power to give it.

Therefore these fathers who give this power to others, to impose names to their children: resigne the first part of their authoritie ouer their children, which God hath put in their hands.

This dominion which *Adam* had ouer the creatures, was not an absolute dominion.

God hath *dominium merum*, *immediatum*, *et liberum*: he hath absolute, free, or immediate dominion ouer the creatures. Man had onely but *dominium conditionatum*, such a dominion that was not an absolute and simple dominion, to vse them at his pleasure.

They who had their inheritance in *Israel*, had not an absolute and immediate dominion, for it was *Emmanuel's land*, *Esa. 8. 8.* God had the absolute dominion: but theirs was *conditionatum*; for they might not sell their inheritance to whom they

Conseq.

Prop.

Illust.

*Dominium dei in
creaturis, est ab-
solutum, imme-
diatum, et libe-
rum: dominium
boni est, condi-
tionatum et like-
rum.*

they pleased, neither might they alienate their lands perpetually, but onely mortgage them to the yeere of the Iubilee, *Leuit. 25.13.* So the Leuites had not *merum dominium* of the tythes, but *conditionatum*, *Leuit. 23. 4.* for none of their children who were leprosous might eate of them, neither might a stranger eate of them, neither might they sell them to others. *Caleb* had the property of *Hebron*, and yet it is said to bee giuen to the *Leuites*; it was *Calebs* by right of proprietie, but it was the *Priests* because they dwelt there, and had the vse of the ground.

So *Adam* before his fall, he was but *usufructuarius*, the fewer of God, but God was the immediate Lord, *qui habebat directum dominium*, *et ad omnes usum*, he had the supreame dominion and absolute vse ouer all the creatures.

Adam, had not *nudum usum* of the creatures, but he was *usufructuarius*. The Lawyers illustrate the matter by this example; if thou get the vse of ones garden, thou may gather roses, hearbs, flowers to thy owne vse, but thou cannot sell them to others to make benefit of them. But if thou be *usufructuarius*, then thou may make benefit of them, and sell the fruit to others.

Another example. If one leauue in his latter Will to thee the vse of his flocke, thou may vse his flock for the dunging of thy ground; but thou may neither sheare the sheep, nor milke them, for that pertaines to them for whom it is left: but if hee leauue the *usufructum*, then thou may vse both the milke and the wooll.

Illustr. 2.

Duplex usufructuarius, nudus usus, et usus fructuarius.

Duplex potestis,
ut uas, et suau-
dus.
Diliguntur
hee, dare vsum,
et dare in vsum.

Man in his first estate had not onely *nudum usum*, but *usu fructum*, he had not onely a bare vse of them for maintenance, but hee was Lord ouer them. He had not onely power *uirijs, sed fruijs*; not onely to vse them, but also to injoy them: and they distinguish these two; *aliud est dare aliqui usum rei, et aliud dare in usum*; that is, *it is one thing to give a man the vse of a thing, and another thing to give him it vnto vse*: hee who giueth the vse of a thing, giueth not the dominion ouer it; but he who giueth it vnto vse, giueth also the dominion.

Illust. 3.
Vsus rei multiplex. 1. *nudus*,
et illicitus, 2. *licitus et ualens*, 3. *li-
citus sed non uili-
lis*, 4. *uiles et proprietas sub-
ordinata*, 5. *do-
minium direc-
tum et alium.*

A man may haue *nudum usum, et illicitum rei*; as when a thiefe takes a mans horse.

Secondly, a man may haue *nudum usum, sed licitum, et uilem*; as when a man hires a horse.

Thirdly, a man may haue *nudum usum, et licitum, sed non uilem*; as when the seruant of a banker changeth money for his Master, all the commodity is his masters.

Fourthly, a man may haue *usum licitum, uilem, et proprietatem, sed subordinatam*; as hee who holds his lands in feaw.

Fifly, he who hath the proprietie, *et dominum directum*; this is called *dominium alium*, the supreame dominion. *Adam* had not this supreame dominion, but subordinate to God. Christ is called, *the Lord of the Sabbath*, *Math. 12.8.* and man is called, *Lord of the Sabbath*, *Mark. 2.27.28.* How is Christ called *the Lord of the Sabbath?* as the supreame and high Lord. Man is called, *Lord of the Sabbath*, not as the supreame, but as the subordinate Lord.

The

The first *Adam* had all things subiect to him, but by subordination: but the second *Adam* had them, by a more excellent manner from God his Father: eminenter, by way of excellency, *Psal. 2. 1* *I will give thee the ends of the earth for a possession.*

Secondly, the first *Adam* had *ius ad rem*, et *ius in re*; he had not onely the right to the things, but also the vse of them. But the second *Adam* had *ius ad rem sed non in re*, for the most part; that is, he had the right to them, but the vse of few of them for the most part.

Quest. Had Christ nothing in proprietie to himselfe, had hee but onely the naked vse of things?

Answe. There are sundry sorts of rights. First, that which many haue right to in common, as the *Leuites* in *Israel* had right in common to the *tythes*: but *Barnabas* a *Leuite* who dwelt in *Cyprus*, out of *India*, had his possessions proper to himselfe, *Acts 4.* so the *Church of Jerusalem* had their goods in common.

Secondly, there is, *usus iuris*, et *usus facti*; the vse of propriety, & the naked vse of things; the naked vse is that, when a man hath onely the naked vse, that hee may neither sell it, nor giue it to others: the vse of proprietie is, when hee may both vse it himselfe, and giue the vse of it to others. When a man hires a house, then he hath only the bare vse of it, because hee cannot let it out to another; but when he hath a Lease of it, then he hath *usum iuris*, and may then let it to another.

Thirdly, there is a *right of charitie*, and a *right*

A Collation
betwixt the
innocent, and
second *Adam*.

Duplex potestas,
authoritatis, et
subauthoritatis-
na.

Duplex ius, ad
rem, et in re.

XTHOC X² X²
OT XTHOC X² X²
OT

Duplex ius, in
communi, et in
proprio.

Duplex usus, iu-
ris, et facti.

Duplex ius, charitatis, et proprietatis.

of propertie: a man comuning to a vineyard, he may eareas many of the grapes as he pleaseth to satisfie his hunger, *Deut. 23.24.* this is the *right of charity*; but he may carry none away with him; this is the *right of propertie*. So the Disciples when they were hungry vpon the Sabbath, pulled the eares of corne, *Matth. 12.1.* this was the *right of charitie*, but they caried none away with them, because they had not the *right of propertie*; and in this sense it is that *Salomon, Prou. 3.27. cal.* the poore bag-nale tobb, the Lords of thy goods: *wishhold not thy goods from the owners thereof*, that is, from the poore; the poore in their necessity haue the vse of thy goods. That axiome is true then, *us charitatis manes, semper sed non pro semper, habent enim ius utendi, non pro omni tempore, sed tempore necessitatis*; that is, charitie remaineth alwaies, but we are not at all times to give our goods; there is a time to give them, not at all times, but in time of necessity; and in this sense is that of *Luke* to bee vnderstood, *Luk. 6.11.* *give to every one that seekes of you*; that is, who in extreame necessity seekes of you.

Of the right
that Christ as
man had to the
creatures.

Christ had not *ius in communio*; with the Disciples, in the bagge, *Ioh. 12. 6.* for these that haue a *common right*, one of them cannot give without the consent of the rest; but Christ had a *proper right* to the bagge, and commanded *Iudas* to vse it for the benefit of the poore, *Ioh. 13.29.*

Secondly, Christ had not a bare and a *naked vse* of things; but also he had the *vse of propertie* in some things, as the clothes which he wore, and the

the money which he spent; hee had not onely the naked vse to weare them, but also the propertie of them, for he might haue giuen them to others: it is true, he had but *nudum vsum* of the house which he dwelt in, *Luk. 9.5 8. The Foxes haue holes, but the Son of man, hath not a hole wherein to hide his head*, for he had not the propriety of any house.

Thirdly, hee had not onely *ius charitatis* to things; but also the *right of propertie*, neither had he these things as almes, for that which a man laboureth for is not called almes, *solus titulus recipiendi, ratione naturalis necessitatis facit mendicum*, the onely title of receiuing in respect of naturall necessitie, makes a beggar: when it is sought and giuen in this manner, then it is almes.

Now that the *second Adam* had not his maintenance giuen him, by way of almes, it is proued thus; first he had *the ends of the earth* giuen him for a possession, *Psal. 2. and all things were put under his feet, Psal. 8. he sent for the mans colt, Luk. 19. 30.* which sheweth that he had right ouer all the creatures.

Againe, it is proved thus, *If we sow to you spirituall things, ougbye not to us temporall things, 1 Cor. 9. 11.* but Iesus Christ sowed spirituall things to them, therefore temporall things was his by right of property.

Thirdly, it is said, *Who feeds the flocke and eates not of the milke of it, 1 Cor. 9. 7.* as the shepheard and souldier haue the right of property to their wages, so had Christ.

Fourthly, Christ saith *Luk. 10. goe into what-*

Duplex in gratitudinis, &
iuris.

Duplex abnega-
tio rerum, in af-
fetu, & in ef-
fetu.

Duplex pauper-
tias: materialis,
& formalis.

soever house yee come to and eate that which is set before you: the disciples had not only *ius gratitudinis*, the right of thankfulness; but also *ius iuris*, the right of property: Christ had this right seeing he preached the Gospel. When Paul tooke no stiped from the *Corinthians*, 2 Cor. 11. 8. recessit a sure *suo*, he went from his right: therefore others had this right of propertie, and so had Christ.

Obiect. But Christ willed his Disciples to leaue all for his cause, Mat. 10. 37. and he set himselfe as an example before them of poverty: therefore he did renounce all right of things?

Answ. We renounce all things two wayes, either in our affection, or in deed: they renounced all in affection but not in deed.

Secondly, there are two sorts of pouertie; *materiall* pouertie, and *formall* pouertie. Christ left all things both moveable & immovable in his affection, *formally*; but not *materiall*: *formall* pouertie is this, when in our affection wee are ready to renounce all for Christ; but *materiall* pouertie is, when wee are actually called to the renouncing of all.

Obiect. Mark. 10. 21. Christ commanded the yong man, to sell all and follow him, if hee would bee perfect: therefore it may seeme that *materiall* pouertie, is required of him that would be most absolutely perfect, and that Christ made choice of this sort of pouertie himselfe.

Answ. Wee must distinguish betwixt these two; first, to leaue all, and to follow Christ: secondly, that hee who trusts in his riches should sell all.

The

Prior ut scolasticis loquuntur, scilicet ad rem, posterior ad terminum, non simplicem.

The first part of this speech belongs to the matter it selfe, and the second to the person : the first is common to all, because all are bound to leave all for Christ in affection ; but the second part belongs onely to this yong man, who was so well conceited of himselfe, trusting in his riches, that he should sell all, and should giue of that which he sold to the poore : not that hee should give all to the poore when he sold it, but give of that which he sold to the poore ; *non dare omnia, sed de omnibus.* 2 Cor. 8.9.

Quest. But why bids he him sell all ?

Answe. Because hee had such confidence in his riches, for they hindred him from following of Christ; therefore hee bids him quite all actually ; which precept binds not others, it being particular to him.

Obiect. But Christ sayes, *if thou wilt be perfect, goe and sell all*, then this seemes to be the pitch of perfection to renounce all, and is more then that which the law requires ?

Answe. Christ speaks not here of any perfection, aboue the perfection of the Law ; but of true perfection which is aboue imaginary perfection : as if he shold say ; thou imagines thou art perfect, and thinks that thou hast kept the whole Law, if it be so, yet one thing is resting to thee. *sell all* ; thus we see how Christ applies himselfe to his conceit here.

Obiect. But it may be said that this yong man speake not out of an ambitious conceit, for the text saith that Christ loued him.

Answe.

Answe. The event sheweth that he spake but out of the ambition of his heart, and the words of Christ shew this also, *vers. 24.* how hard a thing is it for a rich man to enter into the kingdom of God: and where it is said Christ loued him, *vers. 21.* the Greeke word *μακαριων*, signifieth friendly to speake to him, and to deale gently with him; but Christ liked him not in the estate that he was in, for hee went away trusting still in his riches and louing them better then Christ.

Conseq.

Christ and his disciples renounced not all kind of right of these things which they had; therfore that observation of the glosse, vpon the *10.* of *Marke* is false. Some haue money, and loue it; some want money and loue it; but these are most perfect who neither haue it, nor loue it: and to this they apply that of the Apostle, *Galat 6. 14.* *I am crucified to the world, and the world to me;* as though a man could not be crucified to the world, vnfesse he renounce it all, and go a begging.

Thus the Church of *Rome* serueth God with will worship, which hee never required at their hands, *Esay. 1. 12.* by their vowedes of pouerty, chalitie, and obedience: this they make one of their counsels, of Euangelicke perfection.

So much of Gods image in man, both inwardly in his soule, and outwardly in his dominion and superioritie ouer all inferiour creatures; it refest to speak of three consequents proper to this image: 1. wherefore Gods image was placed in man. 2. this image being placed in man, whether it was naturally vnto him, or supernaturally. 3. the benefi-

nefit he reaped by this image which was his society with the Angels.

CHAP. XVI.
Of the end wherefore God placed this image in Man.



God placed this image in man, to keepe a perpetuall society betwixt man and him.

Prop.

Similitude and likenesse are a great cause of loue: Adam loued Evah when he saw her first, because she was like unto him. As a man when he lookest into a glasse, he loohest his image because it is like to him; but dissimilitude breeds hatred. A man loues not a Serpent or a toade, because they are most vnlike him. David maruailes that God should looke vpon man, Psal. 8. but in the end he brings in his similitude in Christ, or else he would hate vs.

ILLUST. 1.

Secondly, God placed this image in man, as a marke of his possession; therefore the Fathers called him *nummum Dei*, for euē as Princes set their image vpon their coyne, so did the Lord set his image vpon man: therefore miserable are these, who adulterate this coyne, and blot out this image of God, hee deserueth now to bee arraigned as a traitor before God.

Man in innocency was like vnto God, but now hee is become like vnto the beasts of the field,

P P

Psal.

A collation betwixt the innocent and old adam.

old adam
the traitor

Psal. 49. now God may iustly exprobrate unto him, *Behold man is become like to one of us.* There was a great change in *Naomi* when shee came to *Bethlehem*, she was not then *Naomi* beautifull, but *Mara* bitterness: there is a greater change now in man when he is faine from his first estate, and lost this holy image.

Conseq.

Theodos. lib. 5.
cap. 12.

Man was made to the image of God, therefore no man should lift his hand against ~~him~~, *Gen. 9.* no Prince will suffer his image to be defaced, much lesse will God. There arose a sedition at *Antioch*, for that *Theodosius* the Emperor exacted a new kind of tribute vpon the people; in that commotion the people brake down the image of the Empress *Placilla*, (who was lately dead.) The Emperor in a great rage, sent his forces against the City to sacke it, When the Herald came, and told this to the Citizens, one *Macedonius* a Monke indued with heavenly wisedome, sent vnto the Herald an answer after this manner :

“ Tell the Emperor these words, that hee is not onely an Emperor, but also a man, therefore let him not onely looke vpon his Empire, but also vpon himselfe : for he being a man commands also these who are men: let him not then vse men so batbarously, who are made to the image of God. He is angry and that iustly, that the brazen image of his wife was thus contumeliously vsed, and shal not the King of heauen be angry, to see his glorious image in man contumeliously handled ? O what a difference is there betwixt the reasonable soule, and the brazen image? we for this image are able

able to set vp an hundred, but he is not able to set vp a haire of these men againe if he kill them.

These words being told the Emperor, hee suppressed his anger, and drew backe his forces : if men would take this course, & ponderate it deeplie in their heart, they would not bee so ready to breake downe this image of God by their bloody cruelty.

CHAP. XVII.

*Whether the image of God in Adam was
natnall or supernatnall.*

H. second consequent of the image of God being placed in man, is, concerning the nature of it.

There are two things which principally we & the Church of *Rome* controuert about, touching the image of God. The first is, *conditio naturae*, the condition of nature; the second is, *conditio iustitiae*, concerning mans righteousnesse.

The Church of *Rome* holds, that there was concupisence in the nature of man, being created in his pure *naturals*, but it was not a sin (say they) or a punishment of sinne as it is now, but a defeſt following the condition of nature; and they say that it was not from God, but beside his intention. And they goe about to cleare the matter by this comparison: when a Smith makes a sword of yron, he is not the caufe of the rust in the yron, but rust followeth as a consequent in the yron: but if

*Duplex conditio
imaginis Dei,
natura, & iusti-
tiae.*

*Bellar. lib. 7.
cap. 28.*

*triplex diffi-
cile sump-
tus.*

this rebellion flow from the condition of nature, how can God be free from the cause of sin, who is the author of nature?

Their comparison then taken from the Smith and the yron, is altogether impertinent: first, the smith made not the yron, as God made man: therefore he cannot be said to bee the cause of the rust of the iron, as God making man, concupiscēce necessarily followes him according to their position.

Secondly, the rust doth not necessarily follow the yron, neither is the yron the cause of it, but some external thing; they make concupiscence necessarily to follow the body.

Thirdly, the smith if hee could, he would make such a sword that should take no rust; but God (according to their judgement) made man such that concupiscence did necessarily follow.

Before the fall there was no relutation nor strife betwixt the superiour and inferiour faculties in man; and therefore no concupiscence: our reasons are these.

First, our first parents were not ashamed when they were naked, *Gen. 2.* it is the rebellion betwixt the superiour and inferiour faculties that makes men ashamed.

Secondly, in Iesus Christ the *second Adam*, there was no rebellion, and yet hee was like to vs in all things sin excepted, taking our nature vpon him, and the essentiall properties of it; wherefore if this strife, betwixt the superiour and inferiour faculties, was the consequent of nature in our whole

That there was
no concupis-
cence in man
before the fall.

whole estate, then Christ shold not haue beeene blamlesse; which is blasphemey: for concupiscence is sinne, Rom. 7.7.

Thirdly, if there had beeene rebellion, betwixt the *superiour* and *inferiour* faculties before the fall; then man in his whole estate had not beeene happy: for *Paul* in respect of this concupiscence, is forced to cry oot, Rom. 7.11. *O wretched man that I am, who shall deliver mee from this body of death?* and originall iustice had not beeene such an excellent gft in that estate, but only a restraint, to restraine this concupiscence that it burst not forth.

Fourthly, if this rebellion flow from nature, how can God bee free from sinne, who is the author of nature? *qui est causa causa, est causa causati, in essentialiter subordinatis*, he who is the caule of a caule, is likewise the cause of the effect in things essentially subordinate: but God is the author of mans nature and concupiscence: therefore according to their position, he must be the author of sinne: this is blasphemie.

The Church of *Rome* holds, that this *holiness* was a *supernaturall* thing to man, and not naturall in his first creation; and they goe about to shew the matter by these comparisons.

They say, mans *righteonsnesse* in his innocent estate, was like a garland set upon a virgins head; the garland is no part of the virgins body, and although the garland be remoued, yet she remaines still a virgin. So this originall *righteonsnesse*, they make it as it were a garland, which being taken a-

way

Of mans originall iustice, according to the Church of *Rome*.

way from man, no naturall thing is blemished in him.

Secondly, they compare it to Sampsons lockes, which when they were cut off, nothing was taken from Sampsons nature.

Thirdly, they compare it to a bridle in a horse mouth, which is no part of the horse, nor naturall to him, but serues to bridle the horse and keep him in. So say they this originall *righteouſeſſe*, was no naturall thing in man before the fall, but serued onely as a bridle to restrain concupiscentie; and they put a difference betwixt a naked man and a robbed man. Man before his fall (say they) he was naked, but God did cast this cloake of supernaturall *righteouſeſſe* about him to couer him; but since the fall (say they) he is not *homo nudus*, *sed spoliatus*, a naked man, but spoiled of the graces of God.

Hence is that diuision made by the Iesuites of the estate of man: the first estate (saith he) is of man considered without grace or sinne, (as they terme it) in his *pure naturals*: the second estate is of man in his *pure naturals*, cloathed with supernaturall *righteouſeſſe*: the third estate is of man *degenerate* and *sinfull*: the fourth estate, is of man *regenerate*: and the last is of man *glorified*. But to consider a man both voyd of grace and sinne, such a man was never, nor never shall be; neither did the Iewish or Christian Church, euer diuide the estate of man thus.

The Iewish Church taketh vp the estate of man in these three; the first they call *Adam, ratione creationis,*

Duplex homo,
nudus et spoliatus.

Perer. lib. 5 in
Gen. disput. de ex-
cellenti. pag. 118.

Quintuplex sta-
tus hominis se-
cundum pontifi-
cios, 1. in puris
naturalibus,
2. veritatis inſi-
tia supernaturali,
3. in statu dege-
nerationis, 4. in
statu regeneratio-
nis, 5. in statu glo-
rificationis.

creationis, because hee was made out of the red earth; the second they call *Enos*, man subiect to all miserie; the third they call *Ish*, man restored to blessednesse and happiness.

The orthodoxe christian Church, diuides the estate of man thus: the first estate, is *gratia collatio*, the bestowing of grace: the second is, *collata amissio*, the losse of that grace bestowed; the third is, *inflauratio amissa*, the restoring of lost grace; and the fourth is, *confirmatio inflaurata*, the confirmation of restored grace.

We will shew that his *original righteouenes*, was *naturall* to man, and not *supernaturall*: where we must consider, that *nature* is taken fiew waies:

First, a thing is *naturall* by creation, as the soule and the body are *naturall* to man, because they give a being to him.

Secondly, for that which floweth essentially and naturally from a thing, as the faculties from the soule.

Thirdly, for that which cleaueth most surely to nature, as sinne doth to the soule now.

Fourthly, for that which beautifieth nature and helps it, as grace doth.

Fiftly, for that which by generation is propagate to the posteritie, as originall corruption.

Originall injustice was not *naturall* to man in the first sense, for it was no part of his essence. It was not *naturall* to him in the second sense, for it flowed not from the understanding essentially, as the faculties of the soule doe; but it was *naturall* to him in the third sense, because hee was created in holinesse,

*Triplex statu
seculorum in.
os, 1. ut Adam,
2. ut Enos 3. 1.
Ish.*

*Quadruplex sta
tus hominis, se
cundam ortho
doxum, 1. in col
latione gratie,
2. in collata amiss
ione, 3. in amissa
inflauratione,
4. in inflaurata
confirmatione.*

Of mans origi
nall office, re
cording to the
reformed
Church.

*Quinque modis
aliquid dicitur
naturale.*

holinesse, and was the subiect of holinesse: it was natural to him in the fourth sense, because it made his nature perfect: It was naturall to him in the fift lense, for he should haue transmitted it to his posteritie by generation, if hee had stood in holinesse, as man doth sinne now, which is come in place of it.

Originall righteousness to the first Adam was naturall; to the renewed Adam grace is supernaturall; to the old Adam, it is against his nature, so long as he continues in sinne.

Our reasons prouing, that *originall righteousness, was naturall to Adam, and not supernaturall*, are these.

First, as are the relickes of the image of God in man since the fall, such was the image of God in man before the fall: but the remnants of the image of God in man since the fall, are naturall, *Rom. 2. 13. for by nature they doe the things contained in the Law, 1 Cor. 7. doth not nature teach you this?* therefore the image of God in man before the fall was naturall.

Secondly, *supernaturall gifts* are not hereditary, nor propagate by generation, no more then a colt (to vse their owne similitude) is brought forth with a bridle in his teeth: but man before the fall, shoulde haue begotten children in his image in *originall iustice*: therefore *originall iustice* was not *supernaturall* to him.

Thirdly, *by nature wee are now the children of wrath; Epbes. 2. 3.* therfore *originall iustice* should not haue beeene *supernaturall* to man, but *naturall*, by

A Collation
betwixt the
innocent, remu-
ed, and old A-
dam.

Reason 1.

Reason 2.

Reason 3.

by the rule of contraries.

Bellarmino, although he grant, that there might haue beeene a man, created as well without grace as sinne; yet hee is inforced to acknowledge, that this point of erroneous doctrine, did neuer generally preuale in the Romane Church: for there were some (saith hee) excellently learned, that thought as we doe; that man must either be in the estate of grace, or sinne; and that there is not a middle estate: and that originall righteousness was required to the integrity of nature, & consequently that being lost, nature was corrupted and deprivued of all naturall and morall rectitude. So that man after the fall of *Adam*, can doe nothing morally good, or that truely can be named a vertue, till he be renewed by grace; as likewise *Adam* before his fall was not able to doe any thing morally good by natures power, without the assistance of speciall grace from God.

But wee must hold for our part, this to bee the ground of no small error which the Church of *Rome* layeth; that man in his *pure naturals*, was void both of grace and sinne; this is the ground of many other errors which they maintaine.

First, that *concupiscence* is naturall to man, following alwaies his creation.

Secondly, that naturall gifts both in men and diuels, remaine vnableished since the fall.

Thirdly, that the corruption of nature consists not in any corrupt qualitie, but onely in the losse of supernaturall grace.

Fourthly, that death is not an effect of sinne

*De grat. prim.
Rom. cap. 5.*

properly, but it is from nature, and it is onely accidentally from sinne; because sinne remoues that bridle of originall righteousnesse, which held backe death.

Fiftly, that concupisence is not sinne in the regenerate.

Sixtly, that man now after his fall, is in the same estate wherin he was before the fall in his *pure naturals*: for Adams sinne hath diminished nothing from that which is naturall: and the body, (say they) since the fall is no more passible, then it was before in the *pure naturals*. So (say they) the minde of man being considered by it selfe, without this supernaturall holinesse, is no more weakened by the fall, then it was before the fall in things naturall.

Seuenthly, that man hath free will left in him after his fall: which grounds are all false. Here we must doe as *Elishe* did when he cured the waters of *Iericho*, 2 *King.* 3. he went to the spring heads, and there cast in salt: so must wee goe to this, as one of the springs from whence many errours in popery proceeded, and cure it first.

This popish platforme of mans estate before his fall, is taken from the schooles of Philosophie, but not from *Moses* and the Prophets. The Philosophers were ignorant of the nature of man in his whole estate, so were they ignorant of his fall; and therfore they took vp man in a middle estate. So these Sophists following the Philosophers, and not the Scriptures, as though they had never heard of mans creation, nor yet of his fall; imagine him

him to be a middle sort of man, such a man as never was, neither in his whole estate, nor after his fall: but they ought to have remembred that of the Apostle, *Colos. 2.8.* *take heed lest any spoile you by Philosophie.*

CHAP. XVIII.

Of the consequent of Gods image in man, in his societie with the Angels.



He third consequent that followeth upon the image of God being placed in man in his creation, is concerning the societie and fellowship that hee had with the Angels so long as he stood in innocency.

Adam in his first estate was little inferiour to the Angels.

Prop.

Illust.

It shall bee the greatest perfection of man in glory, that he shall be like to the Angels of God, and be loued of them, as they loue one another. So it was mans great happinesse before the fall, that he conuersed with the Angels, and they loued him.

The Angels did neither minister vnto, nor keepe the *first Adam* before his fall, they onely loued him. The Angels ministred to Christ the *second Adam*, and loued him, but did not keepe him. The Angels minister now to the *renewed Adam*, they loue him, and keepe him; but they neither minister to the wicked, loue them, nor keepe them.

Q q 2

First,

A Collation
betwixt the in-
nocent, second,
renued, and old
Adam.

The history of
Angels

First, the Angels neither did minister to *Adam* before his fall, nor did they keepe him, because he was in no danger, onely they loued him: they ministred to *Iesus Christ*, but they did not keepe him, for he was *comprehensor*, as well as *viator*: *Christ* is the head of the Angels, therefore hee is not kept by them: but they minister to the elect, and keepe them by *Christ*; which priuiledge *Adam* had not of them before his fall.

Obiect. It may seeme that they did keep *Christ*, *Psal. 91.* *they shall keepe thee in all thy wayes.*

Answ. This is to be vnderstood *de Christo mystico*, of *Christ* in his members; that is, they shall keepe thy members in all their wayes. But the part of the *Psalme* was misapplyed by the diuell to *Christ* in proper person, *Mattb. 4.* for the Angels keepe not *Christ*, but minister to him: but they both keepe and minister to his members the elect.

Obiect. But it may bee said, that the elect haue greater priuiledges then, than *Christ* hath, seeing they both keepe them, and minister to them.

Answ. This argueth not any prerogative that the *Saints* haue aboue *Christ*, but onely their weakenesse and wants, that they haue need of the Angels to preserue them, as yong children stand in need of nurses to waite vpon them.

Obiect. It may seeme that the Angels are not ministring spirits, in respect of the elect, but in respect of *Christ*; because the Angell, *Reuel. 19.22.* calls himselfe, *not our seruant, but, our fellow seruant*. So the Angels are not called the seruants of the kingdomes, but, *the Princes of the kingdomes*,

Dan.

Ques. 12. Thirdly, the Apostle proues Christ to be God *Heb. 2.* because the Angels are seruants to him. A shepheard is not the seruant of his sheep, although he keepe them, but his masters servant. So although the Angels keepe vs, yet they seeme not to be our ministers but Christs.

Ans. The scripture *Heb. 1* calls them ministring spirits, sent for them that are elect; and although they be more excellent creatures in themselves, then the elect; yet in Christ, & by Christ, they become ministring spirits to vs. Christ him selfe is not ashamed to call himselfe a seruant to the elect, *Mat. 20.1* *I came not to be serued, but to serue:* why may not the angels be said, to be ministers to the elect?

Object. It is a maxime in Philosophy, that the end is more excellent then the meanes tending to the end: but the safety of man is the end: and the Angels are the meanes, therefore it may seeme that man is more excellent then the Angels.

4. The end considered as the end, is alwaies more excellent then the meanes tending to the end, but not absolutely, touching the essence of the meanes, for these things that are the meanes may be more excellent in themselves. Example: The incarnation of Christ, is more excellent then the redemption of man in it selfe, and yet it is institute for another end: so the Sunne, Moone and starres were institute to giue influence to the inferiour bodies, herbes, trees and plants, and yet they are more excellent in themselves: but consider them as meanes tending to that end, they are inferiour to them.

The Angels neither loue the wicked, nor mi-

nister to them, nor preserue them. But here wee must marke, when wee say they minister not to them, this is to be understood of their speciall and particular ministring, they attend them not, as they doe the elect, it is true, as God makes his Sun to shine as well vpon the vniust as the iust, *Math. 5: 45.* so the Angels may bee ministers sometimes of outward things euen to the wicked. Whosoeuer stopt downe first into the poole of *Siloam*, *Job. 5: 8.* was cured whether good or bad: and the Angels brought downe *Manna* in the wildernes, *Psal. 78: 25.* to the bad Israelites, as well as to the good: but they haue not a particular care of the wicked as they haue of the elect of God; they come not vp and downe vpon the Ladder, Christ *Job. 1: 52.* to minister to them as they doe to the elect.

CHAP. XIX.

Of Adams life before the fall whether it was contemplatiue, or practicke.

Adam had beside the image of God placed in him, two royll prerogatiues aboue any man that ever was: the first was concerning his estate and condition of life, whether it was in action, or contemplation. The second concerning his mariage celebrate by God himselfe, in paradice. Of the first prerogatiue is intreated here.

Man

Mans life before the fall, was more contemplative then practicke.

As from the Sun, first proceed bright beames, which lighting vpon transparent bodies, they cast a brightnesse or splendor by their reflex; and after their reflex, they cast shadowes. So from God that glorious Sun, there proceeded first wisdome, which being reflexed vpon the mind of *Adam* to cognoscere and contemplate vpon things; this contemplation, brought forth prudency, and at last arts, as the shadow of prudency. This wisdome or contemplation was in cognoscibilibus, in things to be knowne; but prudency was in agibilibus, in things to be done; arts are in factibilibus, in things to be done by the hands.

Ques. It may bee asked which of these two liues is to bee preferred before another: it might seeme that prudency is to bee preferred before wisdome; for man is bound to loue God aboue all, and to helpe his neighbour; these wee get not by contemplation but by action. Again, it may seeme that the contemplative life is the best life, because in the active life there are many dangers and perils, but not so in the contemplative.

Answ. to cleare this point, we must marke these assertions following.

First, when we compare these two wisdome and prudency together, either we respect the necessity of them, or the excellency of them. If we respect the necessity of them; then no doubt prudency is most fit for our estate now.

If we marke the excellency of them, then we must vse

Prop.

Illustr.

Vita activa est
prior in via ge-
neracionis, sed
vita contempla-
tiva est prior in
via directionis,

Duplex bonitas;
necessitatis, &
excellentiae.

contemplativa
activa
comparatio

Duplex bonitas,
absoluta & de-
terminata.

Duplex conside-
ratio vita bu-
mana, res publica
mediorum, &
finis.

Prop.

use this distinction; one thing is said to be better than another, either absolutely, or determinate to this or that particular: as, to have foure feet is good for a horse, but not absolutely good, for it is not good for a man. So to be a Philosopher is determinately good for a man, but not absolutely good; for it is not good for a horse. So *wisedome* and *prudency* conferred together, *wisedome* absolutely is better then *prudency*; but *prudency* in this case as we are now is better for vs.

Thirdly, if wee consider the end of mans life; then *contemplation* is better then *action*; but if we consider the meanes tending to the end, then *action* is fitter for vs, then *contemplation*. If wee consider the end, it is more excellent then the meanes; for all these practicall arts and operations which man doth, are ordained (as to their proper end,) to the *contemplation* of the vnderstanding: and all the *contemplation* of the vnderstanding is ordained for the metaphysickes: and all the knowledge which we haue of the metaphysickes: (in so far as it preceeds the knowledg wch we haue of God:) is ordained for the knowledge of God, as the last end; *Ioh. 17. this is life eternall to know thee onely.* *Matth. 5. Blessed are the pure in hart, for they shall see God:* therefore the *contemplatiue* life, being the last end, must be most perfect in it selfe, for it standeth in need of fewer helps then the *practicke* life doth.

These two sorts of lives, are so necessary both for this life, and for the life to come, and are so straitly lincked, that we must labour to ioyne them together.

The

Illustr.

The *actiue life*, without the *contemplatiue life*, is a most imperfect life, like the fruit pulled from the tree; so the *contemplatiue life*, without the *actiue*, is a most imperfect life; but ioyn them both together, they make a perfect *Argos*, hauing his eyes looking vp and downe.

These two sorts of liues are well compared to the two great lights in heauen, the *Sun* & *Moon*: first, as the moone hath her light from the *Sunne*, so hath *prudency* her light from *wisedome*. Secondly, as the *Sunne* rules the day, and the *Moone* the night; so *wisedome* rules our heauenly life, and *prudency* our earthly life. Thirdly, as the *Moone* is neerer to vs then the *Sunne*; so is *prudency* in this estate neerer to vs then *wisedome*.

Prudency and *wisedome*, the *actiue* and *contemplatiue life*, should be ioyned together: therefore these *orazgi*, or wild asses, the *Hermites*, who give themselves onely to *contemplation*, and withdraw the mselues from the society of men, never ioyning action to their *contemplation*; mistake altogether, the end wherefore man was placed here.

When *Elias* was in the wildernesse, the *Angel* came to him and said, what doſt thou here? So the *Lord* willſay one day to these vnprofitable mem bers (that are in the *Church* & *Common-wealth*) what doe ye in the wildernesſe. The *Philosopher* could ſay, that he w iſ either a *God* or a *beaſt* that could liue in the wildernesſe; this their *contemplatiue life* hath pride for the father, and idlenesse for the mother.

The *contemplatiue life*, is the most excellent
R r life, 2.

Conseq. 1

*Triplex vita, ac-
tiva, effectiva, &
voluptuaria.*

life, therefore that life that drawes neerest to it, must be the best. There are three sorts of lifes, the *actiue* life, the *effectiue* life, and the *voluptuary*: The *actiue* life consists in managing and ruling things by prudency; this was *Davids* life, and it comes neerest to the *contemplatiue* life. The *effectiue* life consists in dressing of the ground, in husbandry, and such; this was *Vzziahs* life: therefore *2 King. 15.* he is called *vir agri*, because hee delighted in tillage; and this is further remoued from the *contemplatiue* life, then the *actiue* life. The *voluptuary* life was that in *Salomon*, when he gaue himselfe to pleasure and delights; so the life of *Sardanapalus* King of *Affyria*; and this is furthest from the *contemplatiue* life. *Adam* had the *contemplatiue* life chiefly, hee had the *actiue* and *effectiue* life; but he had not that *voluptuary* or sinfull life, delighting in pleasure.

The *first Adam* his life was *contemplatiue*, *actiue* and *effectiue*. The *old Adam* his life is *voluptuary*, for the end of all his actions is pleasure. The *glorified Adam*, his life is *contemplatiue* and *actiue* onely, and in this consists his last happiness.

In the life to come, the *glorified Adam* shall have all sorts of perfection in him. First, his desire shall be perfected in his *being* (every thing naturally desires the being and preseruation of it selfe) for he shall be perpetually. Secondly, his desire shall be fulfilled in these things that are common to him and other living creatures, which is *delight*; his delights and pleasure shall bee spirituall alto-

A collation be-
twixt the inno-
cent, old and
glorified *Adam*.

*Actiones interne
quorum finis
contempnuntur
manebunt in vi-
ta futura, ut di-
lectio, amor: as
actiones exteriores
quorum finis est
actio non man-
ebunt, quales sunt
virtutes morales
qua dignuntur
ad finem, (scilicet
contemplatio-*

altogether, and these farre exceed corporall delights; because men are contented to suffer many corporall torments for spirituall delights. Thirdly, his desire shall be fulfilled in his reasonable desires; which is, to rule his active and ciuill life; In his active life, so to liue virtuously, that he cannot make defection to euill: In his ciuill life, for all that a man desires in this life is honour, a good name and riches; the desires of all these shall bee perfected in the life to come; for honour, *wee shall raigne with him, Rev. 20.* for a good name, none shall haue place to accuse or reuile them there; for riches *Psal. 111. riches and glory are in his house.* Fourthly, his desire shall bee fulfilled in his intellectuall knowledge, because then he shall attaine to the full perfection of these things, that he desires to know; and this shall bee the perfection of his contemplatiue life, in beholding God, which is the complement of all his other desires, and they all ayme at this.

Object. But it may be said that mans desire shall not bee fulfilled in the life to come by beholding God: for the soules in glory long for their bodies againe, and haue not their full rest while they enjoy them.

Ans/w. The soules in glory desire no greater measure of ioy, then to behold God, who is the end and obiect of their blessednesse. But they desire a greater perfection in respect of themselves; because they doe not so totally and fully injoy that which they desire to possesse. A man sitting at a table furnished with variety of dishes, hee de-

*nem) at non ver-
santur circa si-
nem, que hoc
proprium est con-
templationis.*

*Quadruplex
desiderium;
commune, ani-
male, rationale,
& intellectuale.*

*Duplex de-
siderium, ex parte ap-
petibilis, & ex
parte appetentis.*

sires no mo dishes then are at the table, yet he desir s to haue a better stomacke : so the soules in glory desire no greater measure of blessednesse, then to behold God; but respecting the longing they haue for their bodics, they are not come to the fulnesse of their blessednesse till they bee ioyned together againe.

Ques. Whether shall the soule after the resurrection, being ioyned with the body againe, inioy greater happinesse, then it had without the body in heauen?

Ans. In respect of the obiect which is God, it shall haue no greater happinesse; but in respect of it selfe, it shall haue greater ioy, both extensiu, because it shall reioyce in the glory of the body : and intensiu, because in the coniunction with the body, the operation therefore shal be more forcible, when soule and body are ioyned together.

The *Academickes* marke sixe conditions of the life of man whereunto it is resembled, which they set out to vs by sixe metaphors. The first is in the coniunction of the soule and the body; and herein they take the comparison from a man in a *Prison*, and in this estate man had need of spurres to stir him vp, that he may come out of prison.

The second condition of mans life is in consistyng of contrary faculties; and in this estate they compare him to a *Monster*, halfe man and halfe beast, the sensuall part fighting against the reasonable; here we must take heed *nepars fer a vore humanam*, lest the brutish part ouercome the reasonable.

The

*Duplex gaudia,
extensiu, &
intensiu.*

*Picibum. lib 10
Ethic.*

*Six conditiones
vita humana,
metaphora, simp-
ca à carcere, a
monstro, a mun-
do, a navi, a cur-
ru, & ab ali.*

*man life
I. v. v.*

The third condition makes him an absolute man, and then he is called the *little world*, or *epitome mundi*, the compend of the world; and so hee should labour to keepe all things in a iust frame.

The fourth condition, as he is ayming towards his end, and so he is compared to a *shippe* in the midſt of the ſea, ſayling towards the hauen; reaſon is the ſhip; the windes, waues, and rockes, are the many hazards wee are exposed to in this life; the oares are his affections and deſires; and when the eye is ſet vpon eternall happiness, this is like the pole which directs the ſhip.

The fifth condition is then, when as the ſoule is purified by vertue, and elevated above the owne nature, then it is compared to a *chariot*, which reſembles the whole conſtitution of the ſoule ioyned to the body; the Coachman is reaſon; the horses which draw the coach are two, one white and another blacke; the white horse is the iraſcible appetite, the blacke is the concupiſcible appetite; the ſpurres which ſpurre these horses forward, are, deſire of hononr, and feare of shame.

The fixt condition is, when the ſoule by contemplation ascends to God, then it is compared to a *fowle* mounting vpward, then it is no longer conſidered as yoked in the coach, for now the horses are loofed, *et auriga ſiftens eos ad præſepe, tribuit eis nectar et ambroſiam*; that is, the coachman loofing the horses, brings them to the manger, and giues them nectar and ambroſia to eafe & drink; for when the ſoule is taken vp with this contemplation, beholding the chiefe Good, then the

appetite is satisfied with milke and honey as the scripture calles it. As nurses taking pleasure and delight to feed their babes, when they haue stilled them, they lay them vp to sleepe, and then they take more delight to feed themselues: so, when the sensible facultie shall be satisfied, then shall our great delight bee in contemplation to behold the face of God and that eternall glory: whereupon is resolued that position laid downe in the beginning, that mans chiefe felicitie in his life before the fall, was chiefly in contemplation, and so shall it be in glory: although action in loue doe flow from it, as the fruit from the tree.

C H A P. X X.

Of Adams coniunct life, or his mariage.



He second royall prerogatiue bestowed vpon *Adam* in Paradise, was, that he had his mariage immediate- ly celebrated by God.

God made the woman of the man. He made not paires of males and females in mankinde, as he did of the rest of liuing creatures; but he made the one of the other; first, to shew them the neare coniunction which is betwixt them; secondly, he made the woman of the man, that he might be her head, and the fountaine of all mankinde, which chiefly belonged to his dignitie:

nitie: thirdly, shee was made of him, that shee might obey and honour him; Christ saith, *Mark.* 2.27. the Sabbath was made for man, and not man for the Sabbath; therefore as man was made Lord ouer the Sabbath, so he was made Lord ouer the woman.

This subiection of the woman to the man, was shewed by the vaile which was put vpon the womans head when she was maried, *Gen.* 24.65. In the *first of Numbers* when the husband accused the wife of adultery, shee was commanded to stand bareheaded before the Priest, as not being now vnder her husbands subiection, vntill shee was cleared of this blot.

Secondly, this subiection is notably set out in that heauenly order, *1 Cor.* 11.3. *God is Christ's head, Christ is the mans head, and the man is the womans head.*

Thirdly, this subiection is likewise shewed by that dreame of *Joseph*, *Gen.* 37. where the father is compared to the sunne, the wife to the moone, and the children to the starres.

Fourthly, the *Persians* had this soueraignty ouer their wiues; they had a prouerbiall kinde of speech which was, *and they shal speake the language of their owne people*; that is, they shall liue after the manner of their own country, and have commandement ouer their wiues, *Esth.* 1.20. *vejittens icear*, they put her in the masculine gender, to signifie their ready obedience; for when the Hebrewes will commend a thing in women as well done, they put them in the masculine gender: againe, when

Dr. Sab. 4.5.6.
Dr. Sab. 4.5.6.
Her Bank

A Collation
betwixt the
innocent, and
old Adam.

when they will discommend men, they put them in the feminine gender, *Ezech. 33.26.* עשׂתְּךָ וְתִשְׁבַּחַת, in the feminine gender; because now they were committing abomination with idols.

Since the fall, this heauenly order is mightyli inverted, when the woman claimes soueraignty ouer the man, and will not be subiect to him: as she seekes superiority ouer her husband; so if shee could, she would pull Christ out of his place, and God the Father out of his.

This inverting of natures order, hath euer a curse ioyned with it, when such effect superiority. *Plutarch* hath a very good apologue for this: the members of the body of the Serpent (saith hee) fell at varience among themselues; the taile complained that the head had alwaies the gouernement, and desired that it might rule the body; the simple head was content, but what became of it when the rayle tooke the guiding of the head and the rest of the body? it pulled the head and the body, through the brambles and briars, and had almost spoyled the whole body. So let vs remember that apologue of the bramble, *Judeg. 9.* when it got the ruling of the trees of the field, what became of them, a fire came out from it and burnt them.

In some case the Lord hath granted as great power to the woman ouer the man, as hee hath granted to the man ouer the woman, as in the mutuall vse of their bodies: and in this case hee is as well subiect to his wife, as he is her Lord: but in other things the man hath the superioritie over the woman.

Ques.

Ques. Seeing the woman hath as great right ouer the body of the man, as the man hath ouer her body; how is it that *Rachel* with her man-drakes perswaded her husband to lye with her? *Gen. 30. 15.* it might seeme shee had not such a right to claime this of her husband?

Answ. In this polygamic, there was some case of exception, because a man had two wifes at once, and that of Christ may b. f. lly applied here, *one man cannot serue two masters, Matth. 6. 24.*

God made the woman of the rib of *Adam*.

She was not made of the eye, as the Hebrewes say, that shee should not bee wandring and vnstable like *Dinah, Gen. 34. 1.* neither was shee made of the ear, that she shoulde not be *anscultarix* a heat-kener like *Sarah, Gen. 18. 10. 14.* he made her not of the foot, that shee should not be trodden vpon like the serpent: But he made her of the rib, that she might be his collaterall, *to eate of his morsels, drinke of his cup, and sleepe in his bosome, 2 Sam. 12. 3.*

Ques. When *God* tooke this rib out of *Adams* side, whether had *Adam* a rib moe then enoughe; or when it was taken out, whether wanted he a rib? To say that hee wanted a rib, would imply an imperfection; to say that hee had a rib moe then enough, would imply superfluity in *Adam*; which in the estate of innocencie cannot be granted.

Answ. *Adam* must not bee considered as other men, but as he who represented whole mankind; and therefore hee having a rib moe then other

Si men

Prop.
Infr.

Non ut indus
dum sed ut spe-
cias.

men haue, who are but singular men, yet he had not a rib moe then enough. The seed which is in the body of man, is no superfluitie in man, because it serueth for the continuation of his kinde. So this rib was no superfluous thing in *Adam*, although hee had a rib moe then the rest of man-kinde. Wee count it now a superfluous thing, when a man hath moe fingers then tenn, so to haue moe ribs then twenty foure.

Againe, if we say that it was one of his ordinary ribs, it will not follow, that there was any defect, when this rib was taken out; for wee may safely hold, that God put in a new rib in place of it: for when *Atoses* saith, that God shut vp the flesh in place of it, it will not follow that hee closed it vp onely with flesh, but also with a rib, as *Adam* himselfe afterward sheweth, *Gen. 2.23.* *she is flesh of my flesh, and bone of my bones.*

Quest. But how could so little a matter as a bone, become the whole body of a woman, was this the extending or rarifying the bone, as wee see yce rarified into water; or was it by adding of new matter to the bone?

Thumas answers, that this could not be by rarification of the bone, for then the body of *Enah* should not haue beene solid enough: but it was as he holds, by addition of new matter. As the five loaves which fed so many thousands in the wilderness, *Matth. 14. 17.* was not by rarifying and extending them, but onely by adding to them.

Quest. Whether was the matter which was added to the rib, first turned into a rib, and then made

made a woman, or was she immediately made a woman of this rib, and the matter added to the rib?

Ans^w. It seemeth more probable, that the woman's body was made of this matter, and the rib, without any new conuersion of this matter into a rib; neither neede we to grant two conuersions or chinges. Therfore the *schoadem* say well, *non sunt multiplicanda miracula*; it is not probable, that all this matter was changed into a rib, and then it grew vp into a body.

Ques^t. Why is she then rather said to be made of the rib, then of the matter added to the rib?

Ans^w. Because principally and chiefly, God chose that rib, to make the woman of it, and then he added the rest of the matter; altho^{gh} there was much more added to the five loaues (which fed the people in the wildernes) then the substance of the five loaues, yet they are said to bee filled with the five loaues; because God tooke them first and chiefly for this miracle, by adding the rest of the substance miraculoously for feeding of the people.

But we must marke here a difference, betwixt that which was added to the five loaues, and this which was added to the rib of the man; for in that which was miraculoously added into the loaues, there was not a third thing made vp of them: but of this rib and the matter added to it, the woman was made.

God made them two, one flesh.

First, *Adam* is created one, secondy, two are

S^f 2

made

Prop.
Illust.

*& a un primo se-
paratus, de-
inde duo, tertio
trius, quarto duos.*

*Illustr. 2.
Triligamenta
inter maritum et
uxorem, v. id,
communio et
communicatio.*

*Meum et tuum,
meum meum, tu-
um tuum, meo-
tuum, tuo-meum.*

made out of one; thirdly, two are made one againe, by consent and coniunction; these three are the workes of God: but when they are dissolved againe and made two by adultery, this is the worke of the devill.

There are three things betwixt the man and the wife; first, *union*; secondly, *communion*; thirdly, *communicating*.

By *union* they are made one flesh.

By *communion*, the man is not his owne, but his wiues, the wife is not her owne, but her husbands.

Communicating, is of their goods: *Plato* willed that in his common wealth, *meum et tuum* should not be heard betwixt the man & the wife; but all should be calle the husbands: for as wine mixed with water, although there bee much water, and little wine, yet it is called wine: So although the wife bring much substance to the house, and the husband but little; yet all should be calle the husbands. So that which is the husbands, must not bee referued for himselfe alone, but make it *meo tuum*, common with the wife. The wife participates of his substance, she is bone of his bone, and flesh of his flesh; so of his name, he is *ish* and she is *isha*. So among the Romanes, it was a prouerbe, when thou art called *Caius*, I shall be called *Caia*: therfore shee should be, partaker of his goods.

Quest. How is the man and the wife one?

Answe. They are not one, *hypostatically*; as Christ God and man: they are not one, *mystically*;

as Christ and his Church are *one*, they are not *one*, *physically*; as the four Elements make up the body: they are not *one artificially*, as the stones and Timber make up a houfe: but this *unitie or coniunction* is partly *naturall*, partly *morall*, and partly *divine*: the *naturall* part is, that they two are made one *fh. sh.*, the *morall* part is, that they should be alike in *manners and conditior*; and the *divine* part is, the *conformitie in relig. on.*

*Fraternitatis
unitas, & officia
fusca, artificia
de natura.
Concordia, &
dissensio.*

Quest. How is it that the Apostle applyeth the words, (*1 Corinth 6. 16. and they two shall be one flesh*) to the Whore and the Harlot, which is spoken of in marriage here?

Ansiv. There are two things in mariage, the *materiall* part, and the *formall*: the *materiall* part is the *coniunction of the bodies*, the *formall* part, is the *coniunction of the hearts*, and the *leffing of God vpon them*. The Whore and the Harlot are *one flesh*, *materially*, but not *formally*, and thus is the Apostle to be understood.

*Due sunt partes
matrimonii: ma-
teriali, & for-
mali.*

And they two shall be one flesh, Matt. 19.

*That digamie
is vndeavfull.*

This takes away *digamie*: There are two sorts of *digamie*, *direct* & *indirect*. He is called *digamus* properly, who hath two wives at one time, for this is *direct digamie*. *Indirect digamie* againe, is, when one wife being put away vniuersitie, he marries another, and of this sort of *digamie*, the Apostle speaks, *1 Timothy 5. 9. She must be the wif of one husband*: by the Law of God, shee might not diuorce from her first husband; but it was permitted amongst the Iewes, and commanded

*Duplex digamia:
dir. & indi-
recta.*

Dupliciter: si.
etiam & ba-
mum.

What the
Church of
Rome holds
concerning Di-
gamy.

mongst the Gentiles. Shee was but the wife of the second husband *iure humano*, by humane law; but she was the wife of the first husband still, *iure divino*, by the Law of God, and shee might not marry another so long as he liued; if she cast him off, and marryed another, then she was the wife of two husbands.

The Church of *Rome* makes them *Digamos*, who marry one wife after another, although the first be dead or lawfully repudiate; and such they debarre to be priests, *qua imperfecte representant personam Christi*, because they represent Christ's person imperfectly; for they say, Christ in virginity marryed his Church a Virgin: therefore a Priest being once marryed, and marrying again the second time, marries not in virginity, neither can he be a type of Christ and his Church. They hold moreover, that a man once being married, if his wife dye, him they seclude not from the Priesthood: but if a man marry a woman that hath beene marryed before, him they seclude from the Priesthood. So if hee haue marryed a divorced woman him they count *digamos*.

But all these grounds they have drawne from the ceremoniall Law: for the high Priest vnder the Law, might not marry a widow, a whore, nor a divorced woman: he might not marry a widow because hee got not her *first loue*: hee might not marry a *divorced woman*, because hee got not her *first loue*, *Levit. 21. 7. 14.* he might not marry a *whore*, because hee got not her *only loue*. So Christ will haue of his Church, her *first loue*, her *just loue*

loue, and onely loue; That which was typicall to the high Priest vnder the Law, is it lawfull for them to make a rule of it vnder the Gospell?

So from the ceremoniall Law they haue ordained, that none who hath any blemish in his body may be a Priest; such they make irregular, and not capable of the Priest.

So they make *defectus natalitii* an irregularitie, that no bastard can be a Priest, all borrowed from the ceremoniall law.

And they two shall be one flesh, Matt. 19.

Conseq. 2.

This condemnes polygamie as well as digamie, for after mariage the man hath no more power ouer his body, but his wife, neither hath the wife power ouer her own body, but her husband: but it was never lawful for the wife to haue mo husbands at once; therefore it was never lawfull for the man to haue more wiues at once. A concubine among the Hebrews is called פָּנָא שָׁאָלָה *pana'ah* & אִישׁ בָּנָה *ish b'nah* diuided virum, because when he is marryed to more, he is diuided among them. Hence the Greeke word *maeras*, and the Latine *pellex*, which we call a concubine, or halfe wife.

To proue that Polygamie is vnlawfull, wee will confirme it by two places of scripture: the first is out of *Levit. 18. 18.* *Yee shall not take a woman to her sister;* that is, ye shall not take moe at once. That this verse is meant of monogamie is proued by anologie with the 16. verse, where it is said, *thou shalt not uncover the nakednesse of thy sister in law.* Againe, the text would bee to farre strained if it were other wise interpreted, for the Scripture calls

That Polygamy is vnlawfull

calls fecond wiues in *polygamie*, *vexers* or *enuiers* as here; and the Greeke *ανγελος*; as *Penninah* is called the aduersary of *Anna*, the other wife of *Elkanah*, *1 Sam. 1. 6.* So *Adah* and *Zillah*, the wiues of *Lamech* *Gen. 4. 23.* Thirdly, because *di-gamie* and *polygamie* should no wyes be dischar ged in all the *Scriptures* if not here, except to the King, *Deut. 17. 16.* which were contrary to the *scriptures*: and this *Christ* makes manifest, *Mat. 19. 5.* and *Paul, 1 Cor. 6. 16.*

The *Karras* among the Iewes, called by the *Greekes* *αναρχοι* (these followed the literall sense of the *scriptures*, and therefore were called *Domini versum*) they followed this interpretation. But the *Pharisees* (in *Christ*s time) interpreted the words thus. *yee shill not take a wife and her sister, so long as she liueth*: but after she is dead, *y* may marry her sister, for (say they) *as two brethren may marry one wife, Deuteronomie 25. 5* so may one man marry two sisters, one successu-
ly after another.

But this was only a pharisaicall gloffe, contrary to the command of *God*; for when the *Lord* commanded one brother to raise vp seed to another, that was onely to his eldest brother, and ther fore that place of *Deuteronomie. If brethren dwell together and one of them want seed: וְהַנִּזְמָן וּנְשָׁמֵן* is to be vnderstood, *Primus* or *primogenitus*: for none of the brethren had this privil. dge, but the eldest brother, he was a type of *Christ*, *that was the first borne among many brethren, Rom. 3. 29.* It seed had beene raised vpto any of the rest of the brethren,

it had beene incest, *Lev. 18.*

The second place to proue that polygamie is vnlawfull, is out of *Deuteronomie 17. 17.* *The King shall not multiply wiues.*

The *Pbarisees* who gaue way to the sinnes of the people, interpreted the Law thus: *The King shall not multiply wiues;* that is, *he shall not have too many wiues:* for they say *David* had eight wiues, and yet this was not *polygamy* in him: they adde further, that it was lawfull for the King to haue eightene wiues, as witnesseth *R. Salomon* and *Lyra.* But they say *Salomon* transgressed this commandement, in multiplying wiues.

In this same place of *Deuteronomie*, it is said, *the King shall not multiply gold and siluer.* Now say they, as the King might exceed other men in riches: why then was it simply discharged him to haue many wiues?

To this wee answer, that when the Lord makes his covenant, it bindes him equally, *Who sits upon the Throne, and him who drawes the water, or hewes the wood,* *Deuteronomie 29. 11.* The King hath greater priuiledges, in honours and dignities then other men haue: but hee hath not greater power to sinne, for hee is forbidden to multiply gold and siluer; that is, to seeke for more then may serue for his dignitie and place; but he might never multiply wiues more then others: for the Law stands immoueable, *Gen. 2. and they two shall be one flesh.*

Obiect. But the Lord said to *David*; *I haue given thy masters wiues into thy bosome,* *2 Sam. 12. 8.*

Therefore a man might marry moe wiues ?

Answe. God giues things two manner wayes. Sometimes he giues them by a generall dispensation and gift : and by his gift a man hath not a right to the thing, vnlesse hee get it confirmed be another right : and things which God permits in this sense, may bee sayd to bee his gifts. As hee gaue *Nebuchadnezzar* power ouer the nations : but by this gift *Nebuchadnezzar* had no right, for God onely permitted him to tyrannize ouer them. But when God confiues this first gift to a man ; then hee giues it *ex benefacito* according to his good pleasure, as hee gaue *Eva* to *Adam* at the beginning.

God gaue *Sauls* wiues to *David* by the first gift, onely by permission : but he had never this gift confirmed, therefore no *Polygamie* is lawfull.

Quest. But what shall we thinke of this *Polygamie* of the fathers ?

Answe. We cannot hold it to bee adultery, taking adultery properly : for if it had bee adultery in the proper signification; God who reproved *David* for his adultery so often, would not have suffered this finne vnreproved, but our Divines make it a sinne lesse then adultery, and more then fornication.

Yet taking adultery largely, it may bee called adultery, *Hosea 9. 16. they shall commit adulterie, and shall not increase*; this seemes to be spoken of the *Polygamists*, and not of the adulterers : for it were no punishment for the adulterer to want children: but the *Polygamists* did chuse many wiues.

Dona a Deo du-
placito dantur.
1. generaliter. 2.
permisso. 3.
bene placito.

Adulterium pro-
prie & large
sumptu.

wives of set purpose, that they might multiply children. So that *polygamie* in the largest sense, may be called adultery. Incest is sometimes called fornication, 1 *Corinth. 5.* the lesser sinne is there put for the greater sinne; so when *polygamie* is called adultery in the scriptures, the more sinne is put for the lesser, yet it is not properly adultery, because God permitted it for the time, that his Church might increase.

Quest. But how came it that the Prophets did not reprove this sinne?

Answ. There is in a Countrey a fourfold sin: the first is called *vitium personae*, the sinne of the person, that they reproved, which was the sinne of a particular man.

Secondly, *vitium gentis*, the sinne of a whole nation, that sinne they reproved; as the Prophets reproved the Iewes for their stiffneckednesse and hypocrisy.

Thirdly, there is *vitium vocationis* the sinne of a mans calling, as *Rahab* is called a *Taueiner* by *10f. 2. 1.* but *James* calls her a *Harlot*, *James 2. 25.* this sinne they reproved.

Fourthly, there is *vitium seculi*, when the sinne overspeds all, and is vniversally receiued as *polygamie* among the Iewes; and this ye shall finde the prophets seldeome to haue reproved.

Quest. Whether had the Iewes any dispensation of God in this their *polygamie*?

Answ. Some hold that God gave them a dispensation: and to proue this, first they say, that some Lawes are *stable*, as the ordinances of the

*Quadruplex ri-
tuum, personae,
gentis, vocationis
& seculi.*

*lex sancta, vel
et tabula, in-
mobila, vel in-
commutabilia.*

Church, which every man may not alter. Secondly, some lawes are *immoueable*, as the Lawes giuen by God himselfe in his second Table, cannot bee dispensed with, but by God himselfe who gaue them. Thirdly, some Lawes are *incommutable*, which cannot bee changed by God himselfe, without a staine of his holinesse.

They say, that these lawes of the second table which God hath made, flow not necessarily from him ; as his justice and holinesse doe, but freely : for these he wills, or not wills, without any staine of his holinesse. As for example : *God is to bee loved, therefore a man may not marry his brothers wife*, this doth not follow necessarily in the strict signification, but the precepts of the first table, cannot be dispensed with, by God, without a staine of his holinesse. As for example, *God is to be beloued, therefore hee cannot dispense that one should hate him : sine intrinseca repugnantia.*

They say, that God dispensed with the fathers in *polygamie*, because God is above the Law, which is giuen betwixt creature and creature, wh^{ch} in that respe^ct is immoueable, although God himselfe may change it. But he is not above the eternall law, because hee is not above himselfe ; therefore he cannot dispense with that law, which is repugnant to his eternity and glory : and these are the precepts of the first table. But seeing *polygamie* is in the second table, God might dispense with it, without any staine of his holinesse.

Againe, when it is demanded of these men, what scripture they can bring for this dispensatioⁿ.

They

They answer, that God himselfe saith to *Abraham*, *Gen. 21.* *hearken unto Sarah, in whatsoever she saith to thee*: by this admonition, *Abraham* was moued to cast out *Hagar* and her sonne: although this might haue seemed contrary to the law of nature, therefore the Text saith, *this seemed hard to Abraham*. So when God saith to *Abraham*, *hearken unto Sarah, in whatsoever shee saith to thee*; and *Sarah* bad him take his owne handmaid, *Gen. 16.1.* then *Sarah* was Gods mouth to him in that point also.

Answ. These words, *hearken unto Sarah in all that she saith*; are not to be vnderstood in whatsoever she saith; but in all that shee saith concerning *Hagar* and her sonne, in that hee was to hearken to her. Againe, *Abraham* tooke *Hagar* before he got this direction for to hearken to *Sarah*; so that this place can be no warrant for a dispensation to the Patriarchs in their polygamie, it was onely a permission which God yeelded vnto for the time, as he granted them a bill of diuorce for the hardnesse of their hearts: but God cannot dispence with any of his lawes, neither in the first nor second Tables, they are so neere ioyned together, that those which breake the one, doe breake the other also.

Quest. Why did not God punish this sinne in the fathers?

Answ. God doth three things concerning sinne. First, he *pardons* sinne: secondly, he *punisheth* sinne. thirdly, hee *passest* by sinne, *Romans 3.23.* *by the forgiuenesse of sinnes that passeth by*.

Tr: factus Deus
peccatoribus, re-
mittit peccatum,
punit peccatum,
et praeterit pecc-
atum.

A sinne actually forgiuen, and a sinne passed by differ. A sinne is actually pardoned in the elect comming to knowledge, when they haue remorse for their sinne; and finde the benefit of the pardon of the sinne in particular. But God pifseth by a sinne, when the sianer in particular knoweth not this sianer to bee a sinne which hee commits; and yet the remission of this sinne is included within the remission of the rest of their sinnes. The Fathers when they got a remission of the rest of their sinnes in the blood of Christ, they got also the remission of the sinne of polygamy, which was their sinne of ignorance; and therefore they were to offer a sacrifice for the sinnes of ignorance, *Leuit. 4. 15. 17.* and among the rest for this polygamy.

Quest. How differed concubines then from other wiues? First, they were not solemnly maried as the other wiues, neither was there any solemn contract betwixt them as betwixt the man and the wife; they had not dowrie; their sonnes did not inherit; yet when they were maried, the Scripture calls them wiues, *1ndg. 19. 1. 2.* after that *Absolon knew Daniels concubines, 2 Samuel 16. David shoul them up, and hee knew them no more; but he closed them up to the day of their death, and they lained in widowhood;* hence *Lyra gathereth well, that these concubines were wiues.*

Againe, to proue that polygamy is sinne, and vnlawfull, it is confirmed by Christes words; when hee reduced mariage to the first institution againe, *Matth. 19. Whosoever putteth away his wife,*

wife, and marieh another, commits whoredome much more hee who keepes his wife, and takes another to her; commits whoredome; the Apostle, i Cor.7. giues the like authority to the wife ouer the husband, as hee giueth to the man ouer the wife: as it was never lawfull for the wife to haue moe husbands at once, therefore it was not lawfull for a man from the beginning, to haue moe wiues at once.

This neere coniunction betwixt man and the wife, is called *cleaning to her*, Gen. 2.

Christ when hee expounds these words, hee saith, *agglutinatur uxori*, he is glewed to his wife; for as glew ioynes two things together, and makes them one; so should loue bee a glewing of their hearts together: *amor coniugalis debet esse reciprocus*, the glew must take hold on both sides, or else the coniunction will not last long. There is a threefold coniunction; first, *naturall*; secondly, *politicke*, and thirdly, *spirituall*; the first is common to vs with the beasts, the second with the heathen, and the third proper onely to the Christian: this third must bee the chiefe ingredient, this is that which they say, *nuptiae inchoantur in caelis, perficiuntur in terris*, marriages are begun in heauen, and perfected vpon the earth: then *thalamus erit pro templo, et thorus pro altari*, that is, the wedding chamber shall bee for the Church, and the mariage bed for the Altar.

The woman was made a helper to the man.

This helpe stands in three things. First, in *reli-*

Prop.

Illust.

Triplex et coniunctio, naturalis, politica, et spirituallis.

Prop.

Illust.

gion,

Tria diuina
confert uxori viro
suo. 1. in relijione.

Triplex coniunc-
tio; carnalis, spi-
ritualis, et spiri-
tus et carnis.

2 in laboribus.

3 in doctribus.

Prop.

gion, 1 Pet. 3. 7. take heed that yee iarre not, left
Sathan hinder your prayers, hee is speaking to the
man and the wife here: such a helper was *Priscilla* to *Aquila*, *Act 18.* Iobs wife was not a hel-
per to him in his religion, who bade him curse
God and die: *Iob 2.* nor *Michol* to *David*, when
shee scorned him as hee was dancing before the
Arke, *2 Samuel 6.* shee was a hinderance to him
in his religion. So *Salomons* wiues, when they
drew him to idolatry, *1 King. 11.* were not hel-
pers to him in his religion.

Paul notes three sorts of coniunction, *1 Corinthe. 6. 16.* the first is in the *flesh* onely; as be-
twixt a man and a whore, or a harlot; the sec-
ond in the *spirit* onely, as betwixt Christ and
his members; the third, in the *flesh and the spi-
rit*, when two faithfull are maried together; such
will helpe one another in religion.

Secondly, shee must helpe him in his *labours*;
a wasting woman is compared to the ivie, it
seemes to vphold the tree, and in the meane
time suckes out the iuyce of it. A foolish woman
ouerthrowes her house, *Proverbs 2.18.* but a ver-
tuous woman is compared to a fruitfull *Vine*,
Psalme 128.

Thirdly, now after the fall, shee must helpe
him in his *griefes*, *Ezek. 24. 16.* shee is called, *the
delight of his eyes*, so *Proverbes 5. 19.* shee is cal-
led, *his Hynde or Roe*; shee must not be like a drop
of raine, or as a smoake in the house, continually
to molest and trouble it, *Pro. 5. 19.*

She was made a helper like to himselfe.

The

The similitude betwixt the man and the wife, consists in three things. First, they must be like in piety; for this, see before in the former proposition.

Secondly, they must bee alike in degrees, there would not bee too great inequalitie betwixt the persons who marry: but some make the inequalitie in their owne estimation, where there is none at all.

That apologue in the 2 King. 14. 9. sheweth this well. The Thistle of Lebanon sent to the Cedar of Lebanon to make a mariage with it, but the beasts of the field treade downe the Thistle. But there was not so great oddes betwixt the tenne tribes and the two tribes, as betwixt the base Thistle, and the tall Cedar of Lebanon: this came onely from the high conceit which they had of them selues.

The Jewes haue another apologue, very fit for this purpose. They say that the Moone vpon a time sought to marry with the Sunne, the Sunne said that the Moone could be no match to him; for he ruled the day and the yeare, hee nourished all things with his heate, hee ruled the heart of man, the most excellent part of the body, and by his heate, he breeds the gold, the most excellent of the metals. But the Moone replied, that there was not so great oddes; for if the Sunne ruled the day, Shee ruled the night; if the Sunne ruled the yeare, shee ruled the moneths: if hee nourished things with his heate, yet he scorched and burned many of them: and if it were not for

1 *Illustr.**Tripex similitu-*
do uersus ad vi-
*rum.*1 *in pietate.*2 *gradibus dig-*
nitatis.

the moyture which they receive of her in the night, they would quickly perish; if he ruled the heart of man, she rules the braine of man; if hee breed the gold, shee breedes the siluer; therefore there is not so great oddes betwixt the Sunne and the Moone, but they may marry together.

3 in a state.

Thirdly, the man and the woman must be like in age. The mother of *Dionysius* the tyrant, being very old, desired her sonne to cause a yong man to marry her: hee answered, *I can doe any thing, bnt I cannot inforce nature*: *Naomi* said, *Ruth 1. I am too old to marry againe*.

Among the *Spartanes*, there was a set time for their mariage; and they had *panam* *couplage* upon these who had deferred their mariage too long; their punishment was, that they were never suffered to marry. Where these three respects before mentioned (to wit, religion, degrees, and age) are not obserued in mariage; oftentimes the coniunction of them, is like the coupling of *Sampsons foxe-tayles*, *Judg. 15.* which had a firebrand bound betwixt every of them: so these that are vnequally yoaked, the firebrand of Gods wrath falleth betwixt them sometimes.

Prop.

111. 3.

Before the fall, *it was not good for man to bee alone*, *Gen. 2.*

It is good for man not to be alone, for the propagation of mankinde: but it is good for man to be alone, in respect of that, *quod bonum utile vocamus*, that is, when hee hath the gift of God to abstaine, for the kingdome of God, *Math 19.* that he may the more exercise himselfe in these holy du-

duties of prayer, and other religious exercises.

Here we must marke, that there is a twofold good; to wit, the *good of expediencie, & moral good.* *Morall good* is opposite to sinne, but not *expedient good.* When *Paul* saith, *it is not good to marry*, his meaning is, that it is not expedient good at that time to marry, not that he would make it a sinne; for he saith also, if he marry, he sinnes not.

In respect of circumstances, at that time it was better not to marry, this is onely *bonum secundum quid*, respectiuely good, in respect of the persecutions that were that time risen in the Church vnder the persecuting Emperors.

Virginitie is not a vertue of it selfe, and no more acceptable before God, then *mariage* is.

This is proued by two reasons: the first is, that all vertues by repentance may bee restored to a man. But virginity cannot bee restored by repentence, therefore virginity is not a vertue.

All vertues in time and place are commanded, but virginity is left free, and onely *Paul* giues his aduise in it, *1 Cor. 7.* therefore it is not a vertue.

Gersom vseth a third reason thus, all vertues are *connexae*, coupled together; and he who hath one of them is capable of them all; but maryed folks who haue other vertues, are not capable of virginity; therefore virginity is not a vertue.

But this reason holds not, because all vertues are coupled together that are perfect vertues: but these that are imperfect vertues, are not alwayes coupled together. The perfect vertues are *prudency, temperancy, fortitude & iustice*, he that hath

*Duplex bonum,
expediencie, et
moralis.*

Prop.
That Virginity
is not a vertue,
and therefore
not to be vow-
ed.

Reason 1.
Reason 2.

Reason 3.

*Virtues, vel
sunt per se, et, vel
imperfectae.*

one of these hath all the rest, but a man may haue one of the inferior vertues, and not haue the rest, as the Church of *Ephesus*, had *patience*, and suffered many things for Christ, yet *she fell from her first loue*, *Revel. 2*.

Obiect. But the Apostle saith *1 Corintb. 7*. *The vnmaried please the Lord*, therefore *Virginitie* is a *virtue*?

Dupliciter placent Deo; in Christo, & in officiis seu causis, ter & conseruante.

Answ. We please God two wayes; first, onely by his Sonne *Christ* as the cause; secondly, wee please God in that *calling*, that God hath called vs to: if we haue the gift of continency then wee please him in the *vnmaried life*; if wee haue not the gift, then we please him in *marriage*, *1 Tim. 2*.

15. Women shall be saved through bearing of children; that is, they please God, when they are called to that estate, to live in wedlocke, and to bring vp their children in his feare; then they testifie that they are in *Christ*; so that wee please God as well in the one estate as in the other.

Quest. But seeing *Virginitie* is not a *virtue*, what will ye make it then?

Answ. There is a twofold *good*: First, that which is *good* in it selfe: Secondly, that which is *good* for another end: *fasting* is not a thing that is *good* in it selfe, for a man is not the more accepted before God that hee fasts: it is but *good* for another end; that is, when he fasts that hee may be the more religiously disposed. So *virginitie* is not a thing that is *good* in it self, but *good* for another end, that is, when a man liues a *single life*, hauing the gift of *chastitie*, that he may be the more fit to serue *God*.

Duplex bonum, per se, & ad aliud.

Vir.

Virginity is no more acceptable before God then mariage; therefore the Church of *Rome* preferring *virginity* so farre aboue *mariage*, is strangely deluded: for they glossing that parable of the lower, *Mat. 13.* say that *Virginity* bringeth out a hundredth fold; *Widowhood* sixtie fold; and *mariage*, but thirty fold.

Againe they say, *quod conjugium pertinet ad veniam*; *virginitas ad gloriam*; & *fornicatio ad paenam*; that is, *mariage* hath neede of pardon: *virginity* deserues glorie; and *fornication* punishment.

Thirdly, they say, that there are three crownes; one for *martyrs*; a second for *virgins*; and the third for *Doctors*. To these (they say) there are three enemies opposite; the *flesh*, the *world*, and the *Devill*; the *virgines* overcome the *flesh*; the *martyrs* overcome the *world*; and the *Doctors* overcome the *Devill*, by teaching the people,

and drawing them out of his tyranny; but

they ordaine no crowne for the mar-

ied estate: and thus they make the
ordinances of God prescribed in

his *Word*, and established

by him selfe to bee of
none effect.

Sara. Mat.
and Salpitius.
lib. 3.

Pontificis tres
corones statuunt;
martyrum, vi-
ginum, & docto-
rum: cuius tres op-
ponuntur inimi-
ci, aere, mundus,
Diabolus.

Soli Deo gloria.

FINIS.